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ANSWER
TO THE
REMARKS
OF
Mr. JOHN NORMAN
OF PORTSMOUTH,
ON A
SERMON

Preached at PETERSFIELD,
June 17th 1722.

Wherein the APOSTOLICAL Institution of EPIS-
COPACY is Vindicated from his Exceptions:

And the Nature of CHURCH-COMMUNION, and our
Obligation to maintain it are at large Explained.

By WILLIAM LOWTH, B. D.
RECTOR of that Parish, and PREBENDARY
of WINCHESTER.

L O N D O N:

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ANSWER

TO THE

REMARKS

OF THE

MR. JOHN A. JORDAN

OF FORTY-NINE

ON A

SERMON

Preached at FEVERS

June 17, 1841

Which is a Sermon on the

Subject of the

And is intended to be

By WILLIAM BOWEN

of the Baptist Church

of WINCHESTER

Printed by R. and J. O'NEILL

at the 'Three Bells' Press



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ADVERTISEMENT
T O T H E
R E A D E R.

BEING engaged in a Controversy which has been often managed by much *abler Pens*: As I was forced to borrow the Arguments they had made Use of before me, so I thought it best to cloath them in the Expressions of those Writers, who are so remarkable for their *Strength* and *Clearness*; by which Means, I hope, my *Style* may be exempted from

A 2 under-

An Advertisement to the Reader.

undergoing the Examination of some Critick, who, as Mr. Norman tells me, may there find Occasion enough to employ his Talent^a; though he is so modest as not to discover how much his Talent lies that Way.

^a Remarks, p. 5.



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A N
A N S W E R
T O T H E
R E M A R K S
O F

Mr. John Norman, &c.



I Thought it my Duty to *preach* that *Sermon* which has given Occasion to *Mr. Norman's Remarks*; yet I was not easily brought to comply with the Desire of several Friends importuning me to *publish* it, till at last I was prevailed with to do it, not thinking it proper to deny the Request of those to whom I was a Debtor, to promote their Edification by the best Means I could; and hoping, that the Discourse, when published, might be of Use to confirm those who are Members of our Church; though I could not expect it should have any great Influence upon
B others,

others, having for a long Time observed with Grief, that much better Discourses of this Kind, though written with the greatest Calmness and Candor imaginable, have had little Effect on those who are resolved to maintain a Separation from us.

Mr. Norman thinks fit to *appeal to my own Conscience, whether my Design was not to blacken the Dissenters*^a. In Answer to which uncharitable Surmise, I solemnly appeal to GOD, and my own Conscience, that I endeavoured to say nothing but the *Words of Truth and Soberness*, and to avoid giving any just Occasion of Offence to the adverse Party, as far as was consistent with the necessary Defence of Truth; and I have been particularly thank'd by some of my Friends, for treating this Subject with Calmness and Freedom from Passion, being fully persuaded, that *the Wrath of Man worketh not the Righteousness of God*^b. So I was in hopes that my Sermon might have lain by unmolested; and since it did not aim at gaining *Proselytes*, it might have met with no *Adversaries*: But that peevish and *bitter Zeal* which too often accompanies the *Separation*, would not let it pass so; and Mr. Norman resolved to exert his Abilities in bringing it under Examination.

He saith in the beginning of his *Remarks*, that he did not apprehend that it concerned him more than any of his Brethren, to take any publick Notice of my Discourse; since, as he observes, I had not done him the Honour to consider his, though I own it to be the Occasion of preaching mine. He is willing to guess at the Reason why I would not *do him that Honour*, as he is pleased to express it, *viz.* because his Notion about the *Nature and Extent of Christ's Church* is so supported by divine Authority, as well as by the concurring Sentiments of some of the greatest *Divines of our Communion*, that I could not attempt a Confutation of them with any hopes of Success. As to what the Scriptures speak concerning the Nature of Christ's Church, I have considered it

^a *Remarks*, P. 40.

^b *James* i. 20.

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in the following Papers, as far as is pertinent to the Design of my Sermon: And for the Sentiments of the great Men of our own Church, to whose Authority Mr. *Norman* appeals, I conceive, that the Words he cites out of them, are rather a Description of the *invisible* Church, than the *visible*, the latter of which, the Text I chose, chiefly relates to; so what Reason I should have to confute them I can't imagine. And since all these learned Writers take it for granted, that every true Member of Christ's Church must live in Obedience to the Laws of Christ*; if the Laws of Christ do enjoin us by all possible Means to maintain the Unity of the Church, as strictly as they command us to love God, and our Neighbour, as I am persuaded they do, it will follow from thence, that they who break the Peace of the Church without just Cause, are no true Members of it; so I can't see that this was such a formidable Reason, as should fright me from taking his Sermon into Consideration.

I humbly conceive, I had the same Liberty to take my own Method, as Mr. *Norman* had to take his: I that should best know, can tell him, that the true Reason why I took no Notice of his Sermon, was, because I would not furnish him with a Pretence, to say, that I had given him any Provocation to answer my Sermon, having received some Information of his Temper, how *easily he is provoked*, and that beyond the Bounds of Decency too; of which he has given too many Proofs in his *Remarks*. He seems sensible of his own Infirmary in this Particular, and makes it his Request in the close of his *Letter*, that if *any thing unbandsome has been offered* in it, I would be so kind to excuse it: But surely he had better have taken care to restrain his Passion, than after he had vented it, to make so poor an *Apology* for it.

I hope I have learned, when I *am reviled*, not to *revile again*; but I think I am bound to justify my self from that *slandrous Insinuation*, whereby he would

* See Dr. *Barrow* of the *Unity of the Church*, p. 294. Edit. Fol.

suggest, that I had encouraged some of the inferior Sort to offer Rudeness to him and his Friends, when they were at *Petersfield*^b. I might justly question where this Gentleman had his Education, since he thinks so meanly of mine, as if I kept Company with the Rabble, or made it my Business to foment Tumults and Disorders: He might have easily learnt that my Habitation lies two Miles from that Town, and it happened, that then I was several Miles from that Place, keeping my Residence at *Winchester*, and did not know the *Meeting-House* was opened there, till some Time after his Sermon was preach'd. And it would be as great a piece of Injustice to accuse my worthy *Assistant*, who lives upon the Place, of having any Concern in such Disorders, who among other excellent Qualities, is particularly remarkable for *the Ornament of a meek and quiet Spirit*: And I hope neither of us can be justly accused of behaving our selves otherwise, than as becomes Ministers of *the Gospel of Peace*, whatever Mr. *Norman* may suggest to the contrary^c. But some Men love to shoot out their Arrows at random, even bitter Words, which can in the End hurt no body, but him that utters them. He thinks to atone for such a groundless Calumny, by adding, *Forgive me, Sir, if I think amiss*: I can assure him I do forgive him, and pray to God to forgive him too; our Church making it a Part of our publick Prayers, that *God would please to forgive our Slanderers, and turn their Hearts*. But I must put him in mind, that the taking Delight in Slander and Defamation, is no great sign of such a *Tenderness of Conscience*, as he and his Brethren pretend to; but we know there were some of old, as well as now, that could strain at Gnats, and swallow Camels.

Mr. *Norman* begins his Remarks upon my *Sermon*, with a Complaint that I have *misrepresented the Dissenters*^d, which being a general Accusation, the Proof of it must depend upon what he can make out in ex-

^b Remarks, p. 5.^c Ibid.^d Remarks, p. 4.

amining the particular Heads of my Discourse, to which I now proceed.

The Text I made choice of, was that of *Acts ii. 42. And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers.*

From which Words I proposed to enquire,

First, *What was the State of Christ's Church in the Apostles Days.*

Secondly, *Whether the Characters of an Apostolical Church were not to be found in the Church of England.*

I. In speaking upon the first general Head, the first Mark or Character I laid down, was, *The Continuance of its Members in the Doctrine of the Apostles.*

In this Particular he congratulates himself and Friends that we are agreed; and I am as glad of it as any of them can be, who never took Pleasure in widening the Differences that are between the several Denominations of Christians, but should gladly contribute all I could towards the healing them: And I hope Mr. Norman and his Brethren will not take it amiss, if I exhort them thus far at least, to *stand fast in one Spirit and one Mind, striving together for the Faith of the Gospel*.*

There is another Particular in which Mr. Norman is pleased to agree with me, viz. the Remark that I made upon this Head, relating to the Church of Rome, that they are very deficient in making out, that they have kept the Faith; of which I offered Proof in two Instances, viz. the *Pope's Supremacy and Transubstantiation*; but Mr. Norman would have had me instanced in more. I might indeed have preached altogether against *Popery*, and that would have saved Mr. Norman the Trouble of making his Remarks upon my Sermon; but I think it would have been very improper for me to have made too large a Digressi-

* Philip i. 27.

on from the main Subject I intended to handle at that Time.

Mr. *Norman* expresses his farther Dissatisfaction upon what I said in treating of the first Character of an Apostolick Church.

First of all he complains, that I misrepresented the *Dissenting Teachers*, as if they neglected to read the *Scriptures in their Assemblies*^f; which he tells me are read in all the Congregations of his Acquaintance every Lord's Day. He did very well to limit his Assertion to the Congregations of his own Acquaintance; for their Teachers having no certain Rule of Worship, there is no concluding from what is done in one Assembly, that the same is practised in another. And I am credibly informed, that in the same Congregation where there are different Teachers, one reads the Scriptures, and the other does not; so that no general Defence can be made, that will extend to all their separate Assemblies.

Mr. *Norman's* next Exception concerns reading *Lessons* taken out of the *Apocrypha*, in our Churches^g. I should think this need not give so much Offence to those of his Persuasion, since there are no *Apocrypha* Lessons appointed to be read upon the Lord's Day, which is the only Time, I believe, that any of his Friends ever come to our Churches.

But still he objects, that for the Sake of these, a considerable Part of the sacred Canon is excluded. I might argue with the same Candor and Charity, that when they sing *Hymns* of private Men's composing in their Assemblies, as they often do, it is done to the Exclusion of *David's Psalms*: Whoever will consult our *Kalendar* may easily be satisfied, that those Parts of the holy Scriptures which are left out of it, are such, as can be of little Edification to ordinary Christians: Such as are chiefly the ceremonial Ordinances of the Jewish Law, the Genealogies in the *Chronicles*, and of some very obscure Parts of the prophetic Writings.

^f Remarks, p. 7.

^g *Ibid*,

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And as for Mr. Norman's Suggestion, that by our reading the *Apocrypha*, many of our People are induced to entertain the same Veneration for those, as they have for the inspired Writings^b: I must declare, I never found any Members of our Church guilty of such an Error: I have likewise consulted several of my Brethren, and they agree with me in the same Opinion; and I presume, we are as well acquainted with the Sentiments of those of our Communion, as Mr. Norman can pretend to be: So having had Experience of his Talent that Way, I look upon this as no better than downright Calumny.

I had mentioned the particular Regard our Church pays to the Judgment of the *primitive Church*, as having a peculiar Advantage by being so near the Times of the *Apostles*, of knowing the Sense of their Writings^c. Mr. Norman saith, I have not told them what Regard we pay to the Judgment of the Primitive Church: I think my Words, especially if compared with the Citation out of *Vincentius Lirinensis*, placed in the Margin, plainly shew what sort of Deference we pay to Antiquity, viz. That we take the Writings and Practice of the Primitive Church, as one of the properest Means of interpreting the Scriptures of the New Testament; not that we look upon their Authority a sufficient Foundation to build any Article of Faith upon, that is not contained in the Scripture, or derivable from it; but where there are different Senses put upon Texts of Scripture, that Sense we prefer, which is most agreeable to the Judgment and Practice of the Primitive Church^d. And this Rule we think has its chief Use, in interpreting such Texts as relate to the Fundamental Articles of Faith, or the Rules of Order and Government: As for other Matters, the Primitive Writers had different Apprehensions, as the Divines of later Times.

Mr. Norman saith, those of his Persuasion use the

^b Ibid p. 8.

^c Serm. p. 18.

^d See the *Canons* set forth in the Year 1571, in Bishop Sparrow's Collection.

*best Helps they can for understanding the Scriptures*¹: I wish they would look upon the Study of Antiquity, as one of the best Means for that Purpose; for it is an old and received Maxim, that *every Law is best interpreted by the subsequent Practice*: And it must proceed from a fond Opinion of their own Sufficiency, that our Dissenters disregard the Judgment of those *Primitive Heroes*, that were eminent Instruments of God's Glory, in *planting* the Gospel with their *Labours*, and *watering* it with their *Blood*; and to whose Care, and the Credit of whose Testimony we owe the Conveyance of the Apostolical Writings to after Ages.

But if we believe Mr. Norman, there is as much Respect paid to Antiquity by the Dissenters, as it can reasonably challenge. If they really have that Respect for Antiquity, they would surely think it worth their while to bestow more of their Time in the Study of it, than the Generality of them do. There are two very learned Men of the present Age, Dr. Cave^m and Mr. Binghamⁿ, who have placed the Knowledge of Antiquity in such a clear Light, that an *English* Reader with ordinary Diligence, may become a competent Master of it: And if Mr. Norman and his Friends had but spent some Time in reading either of these Authors, they might easily discover the Novelty and Impracticableness of their own Schemes of Church Government: But when Men find Antiquity to be against them, no Wonder if they set themselves against Antiquity. There has indeed been an Attempt to bring Antiquity over to the Dissenters Side, in a Book entituled, an *Enquiry into the Constitution of the Primitive Church for the first three hundred Years*: But the most substantial Parts of it have been fully answered by the Author of the *Original Draught of the Primitive Church*; a Writer as commendable for his Candor and good Temper, as for his clear Reasoning and excellent Learning; so it is to be wished he

¹ Remarks, p. 8.
of the Fathers.

^m See his *Primitive Christianity*, and *Lives*
ⁿ *Antiq. Ecclesiast.*

had continued his Work, and examined the second part of the *Enquiry*, with the same Care he did the first.

II. The *second Character* I laid down of an Apostolical Church, was, that *the Members of it lived in a strict Union with the Apostles*, i. e. they continued Members of that Body or Society, which Christ had placed under their Government. From whence I conclude afterward^p, that *whosoever lives in the Communion and Fellowship of those who succeed the Apostles in the Care of governing and instructing the Faithful, continues in the Fellowship of the Apostles themselves*. And then I affirm, that *the Bishops did succeed the Apostles in the chief Government of the Church*.

This leads me to consider what Mr. Norman objects against the *Bishops being Successors to the Apostles*.

When I affirmed that the ancient Church held their *Bishops to be Successors to the Apostles*, such an Assertion does not necessarily suppose that they succeeded the Apostles in all their Powers and Privileges. Bishop Pearson^q has proved from many Examples, taken out of Greek and Latin Authors, that he may be properly called a Successor to another, who succeeds him in some part of his Power; so if it can be made appear, that the Episcopal Office succeeds the Apostolical in the chief Presidency and Government of the Church, and that it is an Order superior to Presbyters; this is as much as any of our Writers mean, when they say, the Bishops are Successors of the Apostles: So that Mr. Norman altogether Mistakes the State of the Question, when he requires me to prove^r, that *the Apostles had proper Successors*, and all the Dust he has raised about the *ordinary and extraordinary Power of the Apostles*, only serves to blind his Readers Eyes, that he may not discern where the main Stress of the Cause lies. For at last he is forced to

^p Serm. p. 9.

Rom. Dissert. t. c. 9. n. 2.

^q P. 18, 19.

^q De Success. Pontif.

^r Remarks, p. 11.

confess^t, that *the Apostles had Successors in the ordinary Branches of their Power.* The Apostolical Office, as it imports the supreme Power in the Church, is expressly called a *Bishoprick*, *Acts* i. 20. and that Bishops, as that Name implies an Office superior to Presbyters, were settled in the Church by the Apostles themselves, and after their Decease, or quitting the Care of particular Churches, did succeed them in the Government of the Church, I proceed to prove.

And first the Apostles themselves fix'd their Colleague St. *James*, as Bishop or Governor of the Church of *Jerusalem*, the Mother Church of the World: A plain Indication what Government they intended to settle in other Churches, as Christianity was further propagated in the World. This is unanimously attested by all the antient Writers; such are^t *Hegeſippus*, *Dionysius* Bishop of *Corinth*^u, and *Clement* of *Alexandria*^x, all Writers of the second Century. The Authority of St. *Jerom*, whose Judgment the Adversaries of Episcopacy think to be very favourable to their Cause, is express to the same Purpose, who says^y, *the Apostles immediately after the Passion of our Lord appointed James Bishop of Jerusalem:* But the same more fully appears from several Passages in the *Acts* of the *Apostles*; we read there in the twelfth Chapter, that upon St. *Peter's* being kept in Prison, *Prayer was made without ceasing of the Church to God for him*, verse the fifth; and after his miraculous Deliverance, he ordered some of the Faithful to acquaint *James* and the rest of the Brethren with it, *ψ. 17.* plainly denoting him to be the chief Governor of that Church, as the *Dissenters* in their *Notes* upon that Place acknowledge, in the *Continuation* of Mr. *Pool*. Nor can any other Reason be assigned, why the same Apostle should solemnly pronounce the Decree agreed upon in the Synod of *Jerusalem*, Chap. xv. 19. but that the Apostles gave

^t *Ibid.* p. 12.^u *Apud Euseb.* lib. 2. c. 23.^x *Ibid.* lib. 4. c. 23.^y *Ibid.* lib. 2. c. 1.^z *De Scriptor.* Eccles. cap. 3.

him the Precedence, as sixt Governors of that Church, and appointed him to be the *President of the Council*, a Title which the abovementioned *Notes* expressly give him. After the Council we still find him at *Jerusalem*, as appears from *Galat. ii. 12.* and some Years after we read, *Acts xxi. 18.* that *St. Paul* after he was come to *Jerusalem*, gives an Account of the Success of his Preaching to *James in the Presence of all the Elders*: See here a Bishop with his Presbyters attending upon him, the true Model of the primitive Church Government, as may be made appear by innumerable Testimonies of the antient Writers. *Eusebius*² further informs us, that after *St. James's* Martyrdom, the Apostles and Disciples of our Lord, as many as were still in being, met together with our Saviour's Kinsmen (several of which were alive) to consult about chusing a Successor in his room, and they unanimously agreed upon *Simeon Son of Cleopas*, our Saviour's Kinsman according to the Flesh, judging that the Bishoprick of that City, which our Lord had honoured with his own Sufferings and Resurrection, ought to be conferred upon one of his Kindred.

I proceed to prove the other part of my Assertion, viz. *That the Apostles some time before their Decease, after they had settled the Churches they had planted, and withdrew their immediate Care and Inspection over them, appointed Bishops, as an Order superior to Presbyters, to be the chief Governors of those Churches.*

The Scriptures furnish us with two remarkable *Periods* of Time, from whence we may date the Institution of the *Episcopal Government*: The first commences from *St. Paul's* Release from his Imprisonment at *Rome*, when it is clear from several Passages in his Writings³, that he travell'd over the Churches of *Greece* and *Asia*, and afterwards went into the *Western Parts* of the World, as several of the anti-

² Lib. 3. cap. 11.

Act. xiii. 23. Titus iii. 12.

³ See *Philipp. ii. 24. Philem. ver. 22.*

ent Writers testify ^b: That *Timothy* was made *Bishop* of *Ephesus* by *St. Paul*, is affirmed by the unanimous Testimony of all the Antients, as *Emsebius* ^c, *Epiphanius* ^d, *St. Jerome* ^e and others; most of which Authors agree in the same Evidence for *Titus* ^f, that he was made *Bishop* of *Crete* by *St. Paul* also, and that it was in this second Journey of *St. Paul*'s, that he fixed the one at *Ephesus*, and the other at *Crete*, and some time after wrote his first *Epistle* to *Timothy*, and that to *Titus*, our most learned Bishop *Pearson* ^g has proved by unanswerable Arguments. In both those *Epistles*, we find these two single Persons invested with the same Power over the Presbyters, which the Bishops have all along claimed in the Church, as I observed in my Sermon ^h. To them it belonged to ordain Elders in every Church; *Titus* i. 5. *1 Tim.* v. 22. *2 Tim.* ii. 2, to preach sound Doctrine themselves, and to censure those that preach'd or publish'd what was false, *1 Tim.* i. 3. *Titus* ii. 1, 7, 8, 15. iii. 10. If Presbytery were the supreme Order or Office in the Church, what need was there for *St. Paul* to leave *Timothy* at *Ephesus*, and *Titus* at *Crete* to ordain Elders? Were there not Presbyters at *Ephesus* already? Why might not they ordain, if such a Power were inherent in their Office, as well as any Presbyters of the present Age? Why might not they receive Accusations, and inflict Church Censures? When the Adversaries of Episcopacy affirm, that *Timothy* and *Titus* were extraordinary Officers, whereas the Powers they exercised were only ordinary, and such as were to continue in the Church for ever; this only shews that what some Men want in Reason, they are resolved to make up in Confidence.

In Opposition to these Reasons, Mr. Norman and his Friends plead, that *Timothy* and *Titus* were Evangelists ⁱ: *Timothy* is indeed required to do the Work

^b Εἰς τὴν ἐκκλησίαν τὴν ἐφ' ἧς. *Clement*, Ep. ad Corinth. c. 5. *Hieron.* de Script. Eccles. ^c Hist. Eccl. lib. 3. c. 4. ^d Hares. 75.

^e De Scriptor. Eccles. in *Timotheo*.

^f *Ensch.* & *Hieron.* in locis citat.

^g *Pearson* pag. 20.

^h *Dissert.* 1. de Success. Rom. Pontif. c. 9. *Sec.* 6, &c.

ⁱ *Remarks*, p. 13.

of an *Evangelist*^k, but we may observe, it was not his whole Work to preach and propagate the Gospel, which was the peculiar Office of an *Evangelist*; but besides that, he was to settle the Churches, to govern them, to ordain Officers, to censure Offenders: These Things are particularly given him in Charge, whereas doing the *Work of an Evangelist* was common to him, with diverse others. But still Mr. Norman wants to see it proved that they had a fixed *Diocese*^l. And pray, how doth he prove that they had any other constant Residence but *Ephesus* and *Crete*, after they were fixed there? All that can be alledged to this Purpose, must be taken from *Timothy's* frequent Travels with *St. Paul* mentioned in the *Acts*, and his being with the same Apostle, when he wrote his *Epistles* to the *Philippians* and *Colossians*^m. But none of these Removals of his reach to the Time when he was fix'd at *Ephesus*, which, as hath been said already, was not till *St. Paul's* Release from his first Imprisonment; so that for aught appears to the contrary, from the Time they were ordained Bishops, they kept their first Residence or Abode, the one at *Ephesus*, the other at *Crete*, according as *St. Paul* had particularly desired *Timothy* to doⁿ; and he takes it for granted, that if he himself should tarry long before he came to *Ephesus*, he should still find *Timothy* there^o.

But suppose *Timothy* should have been called from *Ephesus* to *Rome*, or *Titus* from *Crete* to *Dalmatia*^p, as the Occasions of the Church should require; this concludes no more against their being fix'd Bishops of the Churches committed to their Care, than *Poly-carp's*^q taking a Journey to *Rome*, to procure an Agreement between the *Eastern* and *Western* Churches, who differed about the Celebration of *Easter*, proves that he was not all the while really and truly Bishop of *Smyrna*.

^k 2 *Tim.* iv. 5.^l *Remarks*, *ibid.*^m *Philip.* i. 3. *Coloss.* i. 1.ⁿ 1 *Tim.* i. 3.^o 1 *Tim.* iii. 15.^p 2 *Tim.* iv. 10.^q *Ensch.* lib. 5. c. 3.

The other remarkable Period of Time which the Scriptures furnisheth us with, from whence we may date the Settlement of the Episcopal Government in the Church, is when *St. John* was released from his *Banishment* in the *Isle of Patmos*, and fixt his Abode at *Ephesus*. The Testimonies of *Tertullian* and *Clemens Alexandrinus* are expresse to this Purpose. The former saith ^r, that the Order of Bishops, when traced up to its Original, will be found to have *St. John* for one of its Authors: *Clemens Alexandrinus* hath recorded of him ^r, that when he was fixed at *Ephesus*, he went about the neighbouring Regions, ordaining Bishops, and setting apart such Men for the Clergy, as were marked out to him by the Holy Ghost: And this Account of *St. John's* settling Churches and Church Officers, is confirmed by the Description that inspired Author gives us of the seven Churches in *Asia*, with an Angel or single Governor, presiding over each of them^r: Admitting, that there may be a mystical Meaning implied in those Epistles of Christ to the seven Churches and their Angels; yet it must be granted, that as those seven Churches were really in being, and Churches of note at that Time, so they are described according to that Model or Frame of Government, which they had when *St. John* wrote his *Revelations*.

What has been said, I think, sufficiently proves the Settlement of the Episcopal Government by *St. Paul* and *St. John* in the several Churches of their Plantation, during the two remarkable Periods of time abovementioned. It is probable indeed, that in some Churches they might appoint Bishops sooner, and in others later, according as the Exigencies of the several Churches might require, or they themselves might be able to supply the want of a Bishop, by their own Care and Oversight. The like Proofs might, no doubt, be made out concerning the other Apostles, who all acted by one and the same Rule, if we had any certain Records of the Success of their Labours:

^r *Contra Marcion. lib. 4. c. 5.*

^r *Revel. i. 20. ii. 1, &c.*

^r *Ap. Enseb. lib. 3. c. 23.*

Every one that is acquainted with Church History, knows, how few Remains are left of the Writers that succeeded the *Apostolical Age*, so that we have very imperfect Accounts of the Transactions of those Times ; but yet the general Sense of the Church may be made out from these two Considerations,

1. *That the Succession of Bishops from the Times of the Apostles in the most eminent Churches, is clear from undoubted Testimony.*

2. *It appears from the most antient Writers, that Episcopacy was settled in all Churches in their Time.*

As to the first of these, I had referred in my *Sermon* ^u at the bottom of the Margin, to the Testimonies of *Eusebius* ^x, *Irenæus* ^y, *Tertullian* ^z, and other antient Writers, who give us an Account of the Names of those Bishops who were settled by the Apostles in the Government of the principal Churches, of which they were Founders ; such as *Jerusalem, Rome, Ephesus, Crete, Athens, &c.* I will repeat some of the Words of those Writers, to set the Matter in as clear a Light as is possible. *Eusebius* ^a and *St. Jerom* ^b inform us, that there were three Bishops successively at *Athens*, all trained up by the Apostles, and two of them probably consecrated by their Hands ; *Dionysius the Areopagite, Publius, and Quadratus* : The last of these *St. Jerom* calls a *Disciple of the Apostles*, which in all Probability relates to his being brought up under the Instruction of *St. John*.

St. Chrysostom, who was a Native of *Antioch*, and lived there great part of his Life, tells us ^c, that *Ignatius was ordained Bishop of Antioch by the Apostles*. *Irenæus* ^d testifies, that *Polycarp was made Bishop of Smyrna by the Apostles* ; and adds, *that he himself when he was a young Man knew him*, and therefore could not be mistaken in what he relates of him ;

^u P. 19.

^x Lib. 2. c. 25. lib. 3. c. 4.

^y Lib. 3. c. 3.

^z De Præscript. Hæret. c. 32.

^a Lib. 3. c. 4. l. 4. c. 23.

^b De Script. Eccles. c. 19.

^c Orat. in Ignat. Tom. 5. p. 499.

Edit. Eton.

^d *Irenæus, ubi supra, Ab Apostolis in Asia, in ea qua est Smyrneni Ecclesia, constitutus Episcopus, quem & nos vidimus in prima aetate,*

that holy Bishop suffered Martyrdom about the Year of Christ 147. as Bishop Pearson^e has proved, having been a Servant of Christ eighty six Years, as he himself says^f, so that the middle part of his Life must fall into the Apostolick Age. The same Author treating of this Subject in general, saith^g, that the Apostles committed the Care of the several Churches to those Bishops whom they ordained, whom they left as their Successors, and to supply their Places in the Office of Teaching and Government: And then he adds, That since it would take up too much Time to reckon up those who had succeeded the Apostles in all the Churches of the World, he would instance in that of Rome, where Linus was first ordained by the Apostles Bishop, then Clemens, and so he reckons up the Bishops that succeeded in that See to his own Time.

We may further observe, that those Writers, though they specify only the more eminent Churches, as having Bishops settled in them by the Apostles, yet acquaint us, that the same Order and Form of Government was settled by them in all other Churches, which I offered as the second Consideration, for clearing up the general Sense of the Church upon this Point; so in the forementioned Place Irenæus speaks of the Bishops as succeeding the Apostles in all Churches^h: And in another Place he speaksⁱ of that Form or Model of the Body of Christ [the Church] which was settled in the Succession of Bishops, to whom the Apostles committed the Care of the universal Church, or, the Church which was settled in all parts of the World. So Tertullian^k, after he had instanced in some of the most eminent Churches where the Apostles had settled Bi-

^e Ubi supra, Dissert. 1. c. 20.

^f V. Martyrium Polycarpi, ap. Euseb. l. 4. c. 15.

^g Iren. ubi supra: Qui ab Apost. ipsis instituti sunt Episcopi in Ecclesiis: quibus etiam ipsas Ecclesias committebant: quos & Successores relinquebant, suum ipsorum locum Magisterii tradentes.

^h Omnium Ecclesiarum Successiones. Iren. ubi supra.

ⁱ Character Corporis Christi, secundum Successiones Episcoporum quibus illi [Apostoli] eam qua unoquoque loco est Ecclesiam tradiderunt. Iren. lib. 4. c. 63.

^k De Prascript. Hæret. c. 32. Id utique & cætera exhibent, quos ab Apostolis in Episcopatu constitutos, Apostolici seminis traduces habeant.

shops, he adds, *That others could make the same Proof that their Bishops derived their Authority from the Apostles.*

But the Testimony of *Ignatius* is still of greater Weight, both by Reason of his Nearness to the Times of the Apostles, and the Fulness of his Expressions: He exhorts the *Ephesians*¹, *to run together according to the Will of God; for even Jesus Christ, he adds, is sent by the Will of his Father, as the Bishops appointed unto the utmost Bounds of the Earth, are by the Will of Jesus Christ.* Here this *holy Martyr* plainly asserts the divine Authority of the Episcopal Office, and its being settled all the World over; and it is undeniable that *Ignatius* always uses the Word *Bishop* as we do at this Time, for an Office superior to Presbyters.

I shall conclude this Point in those excellent Words of *Bishop Stillingfleet*, in an *Ordination Sermon* preached *March 18, 1684*; and *Mr. Norman* would have had no Reason to boast of his Authority, if he had compared the *Irenicum* with those *Sermons* and *Treatises* which that great Man published in Defence of the *established Church*, when he came to maturer Judgment.

“ The universal Consent of the Church being proved, there is great Reason to believe, the *Apostolical Succession* to be of *divine Institution*, as the *Canon of Scripture*, or the *Observation of the Lord's Day*. We do not doubt, but it is unlawful to add to, or to diminish from the *Canon of Scripture*; and yet there is no plain Text for it, with Respect to all the Books contained in it, and some of the Books were a long time disputed in some Churches; but the Churches coming at last to a full Agreement in this Matter, upon due Search and Enquiry, hath been thought sufficient to bind all after-Ages to make no Alteration in it. And to the *Divine Institution of the Lord's Day*, we do not go about to

¹ *Epist. ad Ephes. cap. 3.*

" lessen it, but only to shew, that some Examples in
 " Scripture being joined with the *universal Practice*
 " of the *Church* in its purest Ages, hath been allow-
 " ed to be sufficient Ground, not only for following
 " Ages to observe it, but to look on it, as at least an
 " *Apostolical Institution*. Now it cannot but seem
 " unequal, not to allow the same Force, where there
 " is the same Evidence; and therefore our Church
 " hath wisely and truly determined^m, *that since the*
 " *Apostles times there have been three Orders of Bi-*
 " *shops, Priests and Deacons*, and in a regular well
 " constituted Church, are to continue to the World's
 " End.

Mr. Norman is pleased to alledge a Passage in Mr.
*Chillingworth*ⁿ, as favouring his Cause: And I will
 now, by way of Requit, recommend to him Mr.
Chillingworth's Demonstration of the Apostolical In-
stitution of Episcopacy, to be found at the end of his
Book, which he deduces there at large, and sums up
 in these Words.

" Episcopal Government is acknowledged to have
 " been received universally in the Church, presently
 " after the Times of the Apostles: Between the A-
 " postles and this *presently after*, there was not Time
 " enough for, nor Possibility of so great Alteration,
 " and therefore there was no such Alteration as was
 " pretended." From whence it follows, " that E-
 " piscopacy being confessed to be so antient and
 " catholick, must be also granted to be apostolick.
 " *Quod erat demonstrandum*.

" But perhaps Mr. *Baxter's* Reasons may have great-
 " er Force with Mr. Norman, and he proves^o the ordi-
 " nary governing part of the Apostolical Office was set-
 " tled for all following Ages. 1. *Because we read of the*
settling of that Form, but we never read of any Abolition,
or Discharge, or Cessation of the Institution.

^m Preface to the Book of Ordination.

ⁿ Remarks, p. 38.

^o See Bishop *Stillingfleet's* Unreasonableness of Separation, p. 263.

2. Because if we affirm a Cessation without Proof, we seem to accuse God of Mutability, as settling one Form of Government for one Age only, and no longer. 3. We leave room for audacious Wits accordingly to question other Gospel-Institutions, as Pastors, Sacraments, &c. and to say, they were but for an Age. 4. It was general Officers Christ promised to be with to the end of the World, Mat. xxviii. 20.

When Mr. Norman can enervate the Force of Mr. Chillingworth's Demonstration, or answer Mr. Baxter's Arguments, I will consider this Matter over again.

I had said, that *Ignatius's Judgment* in the Dispute about Episcopacy was sufficiently known^p: I was in hopes that Assertion might have passed without Contradiction, but I find my self mistaken; for Mr. Norman tells me^q, that their learned Mr. Boyse has proved, that *Ignatius is as favourable to their Cause*, i. e. to a Presbyterian Parity, as to ours; and was himself in no other Sense a Bishop, than as that Word is equivalent to a Pastor of a particular Congregation^r.

I must confess, I have never had the Opportunity of seeing Mr. Boyse's Discourse, and know not at present how to come at the sight of it; but if Mr. Boyse has found out that *Ignatius is for a Parity among Church Officers*, he has discovered more than *Monsieur Daillé* with all his Wit and Learning could do, and yet he had a great Share of both: If he had had the Luck to have made such a Discovery, he might then have spared his Pains in attempting to prove the *Epistles of Ignatius* to be *spurious*^r; whereas he concluded, that the allowing them to be *genuine*, would afford an unanswerable Proof of the Apostolical Institution of Episcopacy. I can hardly believe, that Mr. Boyse has read those Epistles with greater Care, or understood them better, than our most learned Bishop Pearson, who has defended their Authori-

^p Serm. p. 19.

^q Remarks, p. 14.

^r Ibid. p. 12.

^s In his Book, *De Scriptis sub Dionys. Areop. & Ignatii nomine*.

ty, and the Cause of Episcopacy asserted in them, with that Variety of Learning, and Strength of Argument, that his Book is justly esteemed a Masterpiece of its kind^r.

As *Antioch* was the greatest City of all the *East*, so I am apt to believe, that the Church there from the beginning did bear some Proportion to the City. But this famous Church *where the Disciples were first called Christians*, must be dwindled by Mr. *Boyse* into a small Congregation, to serve a present Turn, though it redound to the Dishonour of our common Christianity; our Comfort is, that the History of the *Acts* affords us great Presumptions to the contrary. We read *Acts* xi. 21. that *the Hand of the Lord was with the first Preachers there, and a great Number believed and turned unto the Lord*: And when *Barnabas* came to assist in this Work, still *there was much People added to the Lord*, *ſ. 24.* when he brought *Paul* to *Antioch*, *a whole Year they assembled themselves with the Church and taught much People*, *ſ. 26.* and all these Converts were probably Jews, or those who were called *Profelytes of the Gate*, for such the *Grecians* undoubtedly were mentioned, *ſ. 20.* For *St. Paul* and *Barnabas* were afterward set apart for preaching the Gospel to the Gentiles, Chap. xiii. 2. and some time after that, they tell the Church of *Antioch* as an extraordinary Thing, that *God had opened the Door of Faith to the Gentiles*, Chap. xiv. 27. And no doubt, but they were encouraged by that Success, to preach the Gospel to the Gentiles at *Antioch*, while they abode there long Time with the Disciples, *ſ. 28.* And 'tis probable, that the Multitude of the Gentile Converts there, made the Question about Circumcision of so great Importance, as to require so solemn a Determination in the Synod of *Jerusalem*; and if the Church of *Antioch* was so numerous in those early Times, we can't with any Probability conclude, that in *sixty Years* afterward, when *Ignatius* was Bishop, the Number of Christians should be no greater

^r *Vindicta Epist. S. Ignatij,*

than could meet in one narrow Assembly; but I don't believe any of Mr. *Norman's* Friends will allow great *Cathedrals* to be of Primitive Institution.

St. *Chrysostom*, who, as I observed before, was a Native of *Antioch*, and upon that Account, may be supposed to have understood the Primitive State of that Church as well as Mr. *Boyse*, in his *Oration upon Ignatius*^u, among other Things that redounded to his Honour, reckons the *Greatness* of the *City* whereof he was Bishop, and the Number of Souls which were in it, which would signify very little to his Praise, if he had but one Congregation under his Care. That holy Bishop while he was in his Journey between *Antioch* and *Rome*, whither he was sent to suffer Martyrdom, writ *seven Epistles* of no great length, consisting of such plain Instructions as his Zeal and Piety might be supposed to suggest to him, under the Fatigues of a long Journey, the Load of his *Chains*, the Cruelty of his *Keepers*^x, and many necessary Interruptions he received from the Kindness and Respect paid him by the *neighbouring Churches*^y as he passed along. Our *most Reverend Primate*, some Years ago translated them into *English*, for the Benefit of common Readers, out of whose excellent *Translation* I will select a few Passages, and leave Mr. *Norman* or his Friend Mr. *Boyse* to try their Skill in reconciling them with their Scheme of *Parity*.

In his *Epistle to the Magnesians*, Chap. 6. he thus expresses himself; "I exhort you that you study to
"do all Things in a divine Concord, your Bishop
"presiding in the place of God, your Presbyters in
"the place of the Apostles, and your Deacons be-
"ing entrusted with the Ministry of Jesus Christ.

And again, in his *Epistle to the Trullians*^z, "Where-
"as ye are subject to the Bishop as to Jesus Christ,
"ye seem to me to live not after the manner of

^u Tom. 9. p. 499.

^x V. Epist. ad Rom. c. 5.

^y Epist. ad Philadelph. c. 17. Ep. ad Rom. c. 9. ad Smyrn. c. 9.

^z Chap. 2, 3.

“ Men, but according to Jesus Christ. Also be ye
 “ subject to your Presbyters, as to the Apostles of
 “ Jesus Christ: The Deacons also, as being the Mi-
 “ nisters of the Mysteries of Jesus Christ must by all
 “ Means please all: For they are not the Ministers
 “ of Meat and Drink, but of the Church of God.”
 And then again, “ exhorting the Faithful to pay due
 “ Respect to the three Orders, he adds, WITHOUT
 “ THESE THERE IS NO CHURCH.

To the same Purpose he speaks to the *Philadelphians*, Chap. 7. “ The Spirit spake, saying on this
 “ wise: Do nothing without the Bishop: Love Uni-
 “ ty, flee Divisions.” The holy Martyr in that
 place solemnly declares, that he spake this by an im-
 mediate Inspiration from God, being a Person endu-
 ed with *miraculous Gifts*, which were then common
 in the Church.

I shall mention one Passage more in the *Epistle* to
 the *Smyrneans*, Chap. 8, 9. “ See that ye all fol-
 “ low the Bishop as Jesus Christ does the Father; and
 “ the Presbyters as the Apostles; and reverence the
 “ Deacons as the Command of God. Let no Man
 “ do any thing of what belongs to the Church sepa-
 “ rately from the Bishop: Let that Eucharist be
 “ looked upon as well establish’d, which is either of-
 “ fered by the Bishop, or by him to whom the Bishop
 “ has given his Consent. It is not lawful without
 “ the Bishop neither to baptize nor to celebrate the
 “ holy Communion: He that honours the Bishop
 “ shall be honoured of God; but he that does any
 “ thing without his Knowledge, ministers to the De-
 “ vil: Let all Things therefore abound to you in
 “ Charity.

We may learn from several of these Passages, what
 was one great Prerogative of the Bishop above the
 Presbyters, *viz.* that whereas he acted by an inde-
 pendent Power, the Presbyters still acted in Depen-
 dence upon, and Subordination to him, and could
 do nothing without his Consent, Direction, and Ap-
 probation.

Another Prerogative of the Episcopal Power, and
 such as was never communicated to Presbyters, was
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the Office of *ordaining* Bishops, Priests, and Deacons. The utmost that Presbyters could pretend to in this Matter, was to lay on their Hands together with the Bishop in the Ordination of Presbyters, which was allowed them by one of the Councils of *Carthage*^a, and is still practised in our own Church.

Here Mr. *Norman* may see a *Foundation to conclude*, as he expresses it^b, *that there is a real Distinction of Office between a Bishop and Presbyter*, contrary to what he is pleased to think; inasmuch as such Powers and Acts of Authority belong to the former, as were never imparted to the latter. And for that stale Pretence, that *such a Distinction began about two hundred Years after the Christian Church was planted*^c; beside the plain Proof I have given of Episcopacy, being settled a whole Century before that Time, I refer Mr. *Norman* and the Reader to Mr. *Chillingworth's Demonstration* abovemention'd, where he shews, how morally impossible it is, that the Church Government settled by the Apostles, should so soon after be changed into another Kind, and the Power be wrested out of the Hands of Presbyters so easily; and so insensibly, that all the Churches in the World believed, they had still the same Government which the Apostles left them possessed of: This is a Change almost as incredible, as that of *Transubstantiation* it self.

In order to prove that Episcopacy was not universally settled in the Times of the Apostles, Mr. *Norman* presents his Reader^d with another new Discovery, which his Friend Mr. *Withers* has made for him, viz. "That when *Clemens* wrote his *Epistle* to the *Corinthians*, that Church had no Bishop, and was governed by Presbyters all the Lives of the two great Apostles *Peter* and *Paul*, and for twenty or thirty Years after their Death, if not much longer.

^a *Concil. Carthag. 4. Can. 3.*

^c *Ibid.*

^b *Remarks, p. 14.*

^d *Remarks, p. 15.*

This Assertion of Mr. *Withers* contains some Things false, others doubtful and precarious.

1. I say it is false, that the Church of *Corinth* was governed by Presbyters, all the Life of St. *Peter* and St. *Paul*. St. *Paul* tells us in his second *Epistle* to the *Corinthians*, that the Care of all the Churches^a lay upon him; and particularly he reserved to himself the Inspection of the Church of *Corinth* for some considerable Time, as appears from several Passages in both his *Epistles* to that Church. In the Case of the incestuous Person, he sends his Excommunication against him, and orders it to be published in the Church, and judges the Criminal as though he himself were present, 1 *Corinth*. v. 3, 4, 5. and afterwards releaseth him from the Censures inflicted on him upon his Repentance, 2 *Corinth*. ii. 10. and when some of their Teachers began to set up themselves in Opposition to the Apostle, he is forced to assert his Authority, to let them know he was their Father^b, and they still owed him the Duty of Children, and threatens to exercise his Apostolical Power over them^c, inasmuch as his Line^d, i. e. his *Diocese* or Jurisdiction did extend even as far as to them. I think when the Apostle writ this, he had not left that Church wholly to be governed by Presbyters.

That the Church of the *Corinthians* was without a Bishop when *Clemens* wrote his *Epistle*, I am content to allow, but for a Reason which I believe will not do Mr. *Norman* or Mr. *Withers* any Service. I look upon the Conjecture of the learned Dr. *Manrice*^e to be very probable, who has brought several Reasons to prove, that the See of *Corinth* being vacant by the Death of the Bishop, as it is most likely, was the Occasion of *Clemens's* writing of that *Epistle* to them, and that the Contention so much reproved there, was about the chusing another Bishop in the room of the deceased: To this Conjecture I would

^a 2 *Cor*. xi. 28.

^b *Ibid*. vi. 13.—16.

p. 491, &c.

^c 1 *Cor*. iv. 18, 19, 21.

^d *Vindication of the Primitive Church*

^e 2 *Cor*. x. 6, 8.

add, that there is a Passage in that *Epistle*, which plainly supposes three Orders to have been in the Church at that Time. " The high Priest, saith *Clemens* ^m, has his proper Office, the Priests have a proper Place allotted for them, and the Levites have their peculiar Ministry, and the Lay Man is obliged to keep his own Station. Brethren, let every one of you glorify God in his own Order or Place." The Words going before this Sentence, wherein *Clemens* exhorts them to perform God's Service in an orderly manner, and at set Times and Seasons; and by such Persons whom he hath appointed; and the Application in the last Sentence, shews, that the Writer of that *Epistle* applies himself to the several Ranks or Orders of Men in the Church, though he calls the several Orders of the Clergy by the several Titles of the Jewish Priesthood, as many of the antient Writers do. I think this Passage is as good a Proof, that the Episcopal Order was acknowledged by the *Author* of that *Epistle* as superior to that of the Presbyters, as any Evidence Mr. *Withers* can offer, that the Church of *Corinth* had no Bishop for some Years after. What unknown Records Mr. *Withers* has met with I cannot tell; this I can truly affirm, that after the utmost Search I can make, I find no mention of the Church of *Corinth* in the antient Writers, from the time of the writing that *Epistle*, till *Dionysius* sat Bishop of that Church, which was about the middle of the *second* Century: And by the Fragments of his *Epistles* which *Eusebius* has preserved, we may conclude, that he look'd upon the Episcopal Order as settled in the Times of the Apostles; for he tells us, that *St. James* the Apostle was Bishop of *Jerusalem*; and *Dionysius* the *Areopagite*, *St. Paul's* Convert, the first Bishop of *Athens*.

It is Mr. *Norman's* Happiness to converse with Writers that have searched into the untrodden Paths of Church Antiquity, and discovered such Particulars concerning *Ignatius's* *Epistles*, and the Primitive

State of the Church of *Corinth*, as the World was never acquainted with before ; and I can't but wish that these learned Men who have furnished Mr. Norman with such *uncommon* Observations, would instruct him in the *common* Passages of the *antient Church History*, to which his *Remarks* shew him to be altogether a Stranger.

But now Mr. Norman will give us a Specimen of his Reading ; and whereas I had challenged the Dissenters ° to produce an Instance of a Church settled without a Bishop for above fifteen hundred Years after Christ, he produces a long Quotation out of Bishop *Stillingfleet's Irenicum*, giving an Account “ of the *Scottish* Presbyters called *Culdees*, “ who governed that Church without Bishops for a “ long Time, as their Historians tell us, who affirm, “ that from the Time of the Conversion of the “ *Scottish* Nation, *A. D.* 263. to the coming of *Palladius*, *A. D.* 430. they were only governed by Presbyters and Monks.

Upon this Occasion Mr. Norman triumphs over me, for not having observed so remarkable a piece of Church History, to be met with in a Book so generally read as the *Irenicum* is : But I can assure him I have read the *Irenicum*, which I very much suspect he has not, but took his Quotation at second Hand out of some other Book ; and the Reason of my Suspicion is, that in the Margin he refers to *Irenicum*, 2^d Edit. p. 6, 7. whereas the Reference should be, to *Irenicum* 2^d Part, Chap. 7. Sect. 6. where that Passage is really to be found ; so unfortunate is Mr. Norman in that little shew he would make of his Reading ; and as to the Story it self, I have heard of it more than once, and had it particularly in my Thoughts, when I said in my Sermon, that *no Instance of that Kind had been produced, that could give Satisfaction to any Person of ordinary Reading or Judgment* ; but I find Mr. Norman is a Person of *less than ordinary Reading and Judgment*, who gives full Credit to it.

Indeed one might have expected, that there had been no one pretending to Scholarship, so little conversant in Books of Learning, as not to have heard that Dr. Lloid the late learned Bishop of *Worcester*, then of *St. Asaph*, writ a Book on purpose to confute it, entituled, *An Account of the antient Church Government in Great Britain and Ireland*, and dedicated it to Dr. Stillingfleet; who afterwards, when he published his *Origines Britannicae*, writ a *Preface* in Vindication of the Bishop's Book, as may be seen in the very *Title Page* of that Work.

In that Treatise the Bishop proves, that there were no Scots in *Great Britain* till after the Year of *Christ* 500, the Scots being then Inhabitants of *Ireland*; nor were any of them settled in *Great Britain* till about the Year 500. The same Observations Archbishop *Usher* had made before in his *Primordia Ecclesiarum Britannicarum*, C. 16. But Bishop Lloid places them still in a clearer Light, and shews the utter Inconsistency of this Story, with all the genuine Accounts of those Times; but the Writings of Archbishop *Usher*, Bishop *Pearson*, Bishop Lloid, and Bishop *Stillingfleet* (except his *Irenicum*, a great part of which he afterwards retracted, having writ the Book when he was very young, as he^p pleads for himself.) These great Men, whose Names and Writings are had in Admiration by all the learned World, Mr. Norman is pleased to take no Notice of, either as being below his Regard, or above his Understanding.

Let Mr. Norman for me enjoy his profound Ignorance in these Matters, but he must not think, that because he is fast asleep, others have not their Eyes open, to warn his Readers not to take any Things upon Trust from him, which he took up at second Hand upon Trust from others.

The latter part of the Quotation taken out of the *Irenicum*, relating to the *Gothick* Churches, which supposes them to have been governed by Presbyters.

See several Conferences, p. 148. And Preface to an Ordination Sermon; and to the Unreasonableness of Separation, p. 72.

for above *seventy Years*, to the Time of *Ulphilas* their first Bishop, relies wholly upon the Credit of *Philostorgius*, and every one that knows any Thing of Church History, knows him to be a notorious *Liar*; and is in this Story contradicted by an Author of much better Credit than himself, *viz. Socrates*, who expressly tells us ^a, that *Ulphilas* was the first Bishop of the *Goths* that fell off to the *Arian* Party, *Theophilus*, that was his Predecessor, having been present at, and subscribed to the *Nicene Council*; accordingly his Name still appears among the *Subscriptions* at the end of that *Council*.

I think I have made good the Challenge I offered against Mr. *Norman's* Exceptions; and because he accuses me of Unkindness in questioning the Validity of the *Dissenters Ordination* ^c, I shall venture to offer him another Challenge, *viz.* That he would produce any Instance of a *Presbyterian Ordination* that was reputed valid, during several Ages of the Church: The Defenders of the *Presbyterian Cause* have never yet produced one, and I dare venture to say, never will. It was thought such a Presumption, that we read of but very few Instances of its being ever attempted: The most remarkable Case is that of *Ischyrras*, who was degraded by the Synod of *Alexandria* ^d, because *Colluthus* who ordained him was but a *Presbyter*, though pretending to be a Bishop. The Testimony of *St. Jerom* is full to this Point; for in the same Place where he sets off the Office of *Presbyters* to the best Advantage, he still excepts the Power of Ordination: *What is it*, saith he ^e, *that a Bishop does more than a Presbyter, setting aside the Power of Ordination?*

I had thought it proper to observe ^f, what a severe Character *Christ* gives to those that are not called in a regular manner to the Ministry: Mr. *Norman* is angry with me for warning him and his Brethren of

^a Lib. 2. c. 41.

^b Serm. p. 19.

^c Ibid. p. 20.

^d Ap. *Athanas.* *Apol.* 2. p. 732.

^e *Epist.* 85. ad *Eusebium*.

^f Serm. p. 20.

their Danger, whereas his proper Business was to clear himself, and them from such an Imputation. Our Dissenters Ordinations are not only *without*, but in *Opposition* to Bishops, against the established Laws of this Church in particular, and the Practice and Discipline of the Primitive Church in general: They look upon the Episcopal Order as an Usurpation, and make this a Ground for their Separation, an Opinion which none of the *reformed Churches Abroad* have ever countenanced; on the contrary, they have always spoke respectfully of the Episcopal Power, as exercised in this Church: They have upon some Occasions expressed their Desire of having it settled among themselves: They condemn our Dissenters as guilty of a schismatical Separation from their lawful Superiors^a: The Reader may see this fully made out in an excellent Treatise of the learned Mr. Bingham, entituled, *The French Churches Apology for the Church of England*, Book iv. Chap. 4. a Book I can't but recommend to the Perusal of all sober and moderate Dissenters, which if carefully considered, must either convince them of the Unlawfulness of their own Separation, or at least make them sensible, that according to their Principles, they must likewise separate from all the *foreign Churches Abroad*, there being none of them but have Rules and Orders for the decent Administration of Divine Service, and the due Government of their several Churches, and oblige their Members to submit to them, under the Penalty of Ecclesiastical Censures^b.

From what has been said, it appears, that the Case of the Ordination of our Dissenters, and those of the foreign reformed Churches, is widely different: And I find the most zealous Defenders of the Episcopal

^a See the *Letters* of some foreign Divines at the end of Bishop Stillingfleet's *Unreasonableness of Separation*.

^b See Dr. Dures's *View of the Government and Worship of the reformed Churches*.

Cause^c, have had favourable Thoughts of those Churches, though settled without Bishops; for they look upon theirs as a Case of Necessity, which often dispenses with God's *positive* Institutions, and even with the Use of the Sacraments themselves.

From hence the Dissenters may be convinced, that their Ordinations are as much against the Judgment of the *reformed Churches* Abroad, as against the Constitution of our own at Home; and imply in them the Continuance and Propagation of the Separation to future Generations; and therefore it might be expected, that there should be some clear Proof from Scripture to warrant an Action so prejudicial to Peace and Unity, one of the principal Duties of the Christian Religion.

Let us then take a View of Mr. Norman's Scripture Arguments to justify these Ordinations. He first makes^d some Demurs about the *Divine Right* of Episcopacy: In answer to which it is sufficient to say, that if that Order was settled in the Church by the Apostles, with an intent it should be continued to after Ages, that is as good a Foundation for a Divine Right, as can be pretended for the *Observation* of the *Lord's Day*, or for the Authority of the *Canon* of the *new Testament*; and is such an Establishment, as no Authority residing in the Church can afterward abolish. But of this enough has been said before.

In the next place Mr. Norman repeats what he had said before, concerning *Timothy* and *Titus* being extraordinary Officers. This has been answered already; and moreover it has been shewed, that the Power of ordaining others is expressly given to *Timothy* and *Titus*, with plain Intimations, that the Presbytery could do nothing in that Kind without these su-

^c See Bishop Andrews's *two Epistles ad Malinam*. Bishop Cosin's *Life* by Dr. Smith. Archbishop Bramhall's *Works*, p. 164. 597.

^d Dr. Maurice's *Defence of Diocesan Episcopacy*, p. 433. Mr. Thersdylke, of the *Rights of the Church in a Civil State*. Mr. Mason's *Vindication of the Ordinations of the Churches beyond Sea*.

^e Remarks, p. 19.

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perior Officers: But still Mr. Norman alledges, that Timothy was ordained himself, by the laying on of the Hands of the Presbytery*. But I wonder to find that these Gentlemen, who, as Mr. Norman tells us^e, are no Strangers to the Scripture, should overlook so plain a Text as that of 2 Timothy i. 6. *Wherefore I put thee in Remembrance, that thou stir up the Gift of God which is in thee, by the putting on of my Hands.* Here we see St. Paul was the principal Conveyer of the Authority committed to Timothy; so that the other Text will never prove, that the Presbyters have the Power in themselves, without the Concurrence, much less against the exprefs Commands of that Order which is placed over them. Mr. Norman ventures to say, that the Authority of the abovementioned Text, 1 Tim. iv. 14. doth fully satisfy him and his Brethren, that the Power of Ordaining did then, and doth now, belong to Presbyters^e. But I suppose Mr. Norman satisfies himself with the bare Sound of the Words as they run in our English Translation, for if he had recourse to the Original, he would find, that the Word *Πρεσβυτεριον*, is never used in a Sense relating to the Christian Church, but in this one Text in the new Testament; so nothing can be concluded with Certainty concerning its Sense here. Mr. Calvin^h understands the Word of the Office of a Presbyter, and joins it to the Word *Gift* which went before; but taking the Words in their natural Order, which our Translation follows, the Word *Presbytery* may very probably signify an Assembly of some of the Apostles themselves, who are expressly called Presbyters, 1 Peter v. 1, 2. and the 3^d Epistle of John, v. 1. To make this Sense the more probable, we may observe, that Ignatius a Disciple of the Apostles, called the Apostles the *Presbytery of the Church*ⁱ, the very Word used here in the Original.

* 1 Tim. iv. 14.

^e Remarks, p. 28.

^h Ibid. p. 19.

^h Instituts. l. 8. c. 50.

ⁱ Epist. ad Philadelph. n. 3.

Πρεσβυτεριον της Εκκλησιας, ως Πρεσβυτεριον ιεροσολιμικον.

Mr. Norman is very forward to quote the Words of the Lord Bishop of *Hereford*, when he thinks they favour his Cause: I desire he would hear his *Lordship's* Judgment upon this Text: Thus he answers Mr. Calamy, who urged the Authority of it^k: "Let it be granted, that an Assembly of such as were in those Days called *Πρεσβύτεροι*, made the *Πρεσβυτεριον* here spoken of, — the very highest Church Officers called themselves *Πρεσβύτεροι* in those Days.

The Explication I have given of this Text, shews how groundless Mr. Norman's Confidence is, that *this Text alone will bear out him and his Brethren in the Power they usurp in Ordaining others*, in Defiance of a superior Order settled in this Church from the first planting of Christianity here.

What follows in the Remarks concerning an *outward* and an *inward* Call, is what both Sides agree in: We think it a great Sin for any Man to apply himself for an *outward* Call, that has not an *inward* one: The Laws of our Church do strictly charge those who have the Power of calling Men to the Ministry, to admit none but such who by their Lives and Conversations give probable Proofs of their *inward* Call; but yet it is the *outward* Call must determine the *Validity* of Men's Ministry, because the *inward* Call can't be certainly known to any but themselves, and the *Searcher of Hearts*, as Mr. Norman observes in a like Case^l. I think Divines of all Persuasions agree with the Doctrine of our Church delivered in her 26th Article, to which Mr. Norman has, or ought to subscribe, viz. *That the Unworthiness of Ministers doth not hinder the Effect of their Administrations.*

In the next Words^m Mr. Norman applies an Observation taken from *Monsieur Claude*, to their own Case, viz. "That a *lawful* Call results from the Agreement of three *Wills*, that of God, that of the Church, and that of the Person called." But

^k Brief Defence, p. 130.

^m *Ibid.* p. 21.

^l Remarks, p. 29.

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in my Opinion, the Lawfulness of the Dissenters Call may be questioned upon each of these three Accounts. For in the first place, it may be justly doubted, whether God approves of such a Call; who has declared himself not to be *the God of Confusion or Disorder; but of Peace*; and has told us, that *Schisms and Divisions are the Works of the Flesh*, and not of the Spirit. In the next place we may justly deny, that the People have any right to forsake those Preachers who are set over them in an orderly manner, especially if they discharge their Duty with Care and Fidelity; that so they may chuse to themselves *new Teachers* to gratify their own ill-grounded Fancies, and unsettled Judgments. We look upon this to be a direct Breach of those Commands of the Apostle ^P, *to obey those who have the Rule over them, to submit themselves to their Directions, and to esteem them very highly in Love for their Works sake*. It was upon this Account *Clemens* very severely reproveth the *Corinthians* in his *Epistle*, written, though not by an Apostle, yet by an immediate Disciple of the Apostles, and so highly valued, as to be *publickly read* in some Churches in the Primitive Times ⁹. He reproveth their Behaviour: “because the meaner and simpler Sort among them growing conceited and pragmatical, set themselves against Men of Wisdom and Experience; that the Heads of a Faction seditiously opposed themselves against their Pastors or Presbyters ¹.” He makes this passionate Expostulation with the Ringleaders of this Disorder: “Who is there among you generous and charitable? Let him say, if this Schism has been raised upon my Account, I will withdraw, only let the Fold of Christ live in Unity and Peace, with the Presbyters that are over it.” In the last place, as to the Person that thinks himself *inwardly called* to minister in a separate Congregation, we may fitly ex-

^h *Analagias* 1. Cor. xiv. 33.

^p *Heb.* xiii. 17. 1 *Thess.* v. 12, 13.

^r *Clem. Epist.* c. 3.

⁹ 1. Cor. iii. 32 4. *Gal.* v. 49.

⁹ Vide *Basel.* lib. 4. c. 23.

¹ *Cap.* 47.

¹ *C.* 54.

hort such a one not to believe every Spirit, but to try the Spirits whether they be of God, and examine his Call by those Rules of good Order and Government, Peace and Unity, which are laid down in the holy Scriptures.

There is one Particular I have not yet spoke to, which is but occasionally mentioned by Mr. Norman^u, but is the darling Notion of the Dissenters of the present Age (who differ in this Particular, as well as in several others from their Predecessors) and that is, that the primitive Bishop was but the Pastor of a single, independent Congregation. Bishop Stillingfleet^x justly styles *Independency* a novel Fancy, *that hath not Age enough to plead Prescription*. It first appeared among other new Notions, that took their Rise from the Confusions of our Civil Wars, when the same Spirit of Discord that had moved the Presbyterians to overthrow the whole Fabrick of the established Church, prompted the Independants to overturn the Presbyterian Scheme of Church Government and Discipline; and these were encouraged by some State Politicians and Military Officers, who were not willing there should be any Remains left of Church Authority.

As *Independency* was never heard of at the Time of the Reformation, so as soon as it appeared in the World, it was condemned by an express Canon of the whole reformed Church of France in their third Synod of Charenton, A. 1644^y, "as a Sect most prejudicial to the Church and dangerous to the State; because, say they, in case it should prevail, it would form as many Religions as there be Parishes."

My designed Brevity will not permit me to attempt a thorow Confutation of this upstart Notion. I shall only just offer some general Reasons against it, and refer the Reader for further Proofs to those

^u Remarks, p. 12.

^x Sermon against Separation.

^y See Mr. Bingham's *Apology of the French Church*, Book I. Ch. 1.

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excellent Writers, who have treated at large upon this Subject.

1. *Independency* contradicts the Accounts the Scripture gives us of the first planting of the Gospel. We find at St. Peter's first Sermon three thousand were converted^a; and afterward the Number arose to five thousand^b. Make what Abatement can reasonably be supposed for the Strangers that joined themselves to the Church, the Number will be still too big to be contained in such a single Congregation, as assembled in the upper Room mentioned, Acts i. 13. or some such private Oratory; and yet the Believers continued in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers^c. After this we read, that Believers were still the more added to the Lord, Multitudes both of Men and Women^d. In the next Chapter, we are told, that the Number of the Disciples multiplied greatly^e. And yet after all these Accessions, these Numbers were all included under the Name of one Church^f.

2. *Independency* reflects upon the Success of the Apostles in their Ministry, as if they could never gain more Converts in the greatest City, than might be contained in a single Congregation.

3. It is inconsistent with the Constitution of the first Churches, which consisted of a Bishop, with a considerable Number of Presbyters to assist him, as hath been already shewed, which the first Christians can't be supposed to have maintained, only to attend upon a single Congregation.

4. Whereas it is pretended^g, that independent Congregations continued for at least two hundred Years after Christianity was planted: This contradicts the Accounts the Church Writers, and particularly Tertullian^h, give us of the vast increase of Christians in the second and third Centuries, in all the great Ci-

^a Act. ii. 41.

^c Ch. v. 14.

^f Remarks, p. 14.

^b Ibid. Ch. iv. 4.

^d Ch. vi. 7.

^g Ad Scapulam,

^e Ch. ii. 42.

^h Ch. viii. 1.

ties of the Empire. *Cornelius* Bishop of *Rome* lived in the middle of the *third* Century, which is not much beyond the period of Time, wherein *Mr. Norman* fancies *Independency* to have flourished: That Bishop gives such an Account of the Number of the Clergy belonging to that Church, and of the Poor there maintained out of the Church Stock, that Bishop *Burnet* concludes from thence, that the whole Number of Christians living at that Time in *Rome*, could be no less than *forty and five thousand*.

5. If we should grant that the Christians in every City amounted only to a single Congregation, the independent Conclusion will by no Means follow, inasmuch as the ancient Cities had large Territories under their Jurisdiction, and the Church Government following the Model of the State, the Christians living in distant Villages were under the Jurisdiction of the City Bishop, as may be proved by undeniable Evidence.

6. And lastly, If we should suppose *Independency* settled in any Place, the Consequences of it would be intolerable.

1. A private Person lying under an unjust Sentence of a Congregation, has no Relief; for there is no place left for an Appeal.

2. If a Pastor turns Heretick, there is no Way to silence, or hinder him from spreading his false Doctrine; because there is no Judge or Superior to call him to account. And of this the Dissenters have lately had Experience, in the Case of *Mr. Pierce*; and the same Inconvenience will follow, if a whole Congregation should espouse heretical Opinions.

These Reasons, which shew the Groundlessness and mischievous Consequences of the independent Scheme, are at large set forth and made good by several of the learned Defenders of our Church, par-

^b *Apud Euseb. l. 6. c. 43.* In the fourth Letter of his Travels.

particularly by Bishop *Stillingsfleet*, in his *Unreasonableness of Separation*^{*}, and Dr. *Maurice* in his *Defence of Diocesan Episcopacy*[†], a Book which our Dissenters have never attempted to answer; so that nothing but an invincible Obstinacy can make them stand out against such clear and undeniable Evidence.

There remains another Point to be considered, relating to the second general Head of my Sermon, to which Mr. *Norman* has made his Exceptions.

I had saidⁿ, *That our Bishops can derive their Authority from the Times of the Apostles, with as uninterrupted a Succession, as any other Church can pretend to, not excepting that of Rome it self.* I have always thought it a singular Advantage to any Church, to have the spiritual Authority of its Pastors conveyed to them in an orderly and regular Manner; and I see no Reason to alter my Opinion; But I never said it was *absolutely necessary* to the Being of a Church; for I am persuaded, that absolute Necessity will excuse the want of such an uninterrupted Succession, as I have already observed; and I doubt not, but if there should be real Failures in the Succession, through the Malice or Treachery of Men, God who hath promised to *be with his Church to the end of the World*, will supply such a Defect, and make his own Ordinances effectual to those that sincerely receive them: For it does not agree with the Rules of Mercy, that Men should forfeit their Claim to the means of Grace for such Failures, as after all their Diligence they can neither discover nor prevent. But this is no Reason why we should slight or neglect those Rules which have been establish'd in the Church from the beginning, for the preserving a *regular Succession*, which are grounded upon the Authority of the Scripture it self. For these Texts, *As my Father hath sent me, so send I*

^{*} P. 225, &c.
Church, p. 395, &c.

[†] See likewise his *Defence of the Primitive*
Serm. p. 19.

you": *The Things which thou hast heard of me, the same commit thou to faithful Men*°, and the like, plainly imply, that the *Power of the Keys*, and appointing others to succeed in the Work of the Ministry, was altogether residing in the Apostles, and those whom they commissioned for that Purpose; and in this Sense these Texts were understood in the earliest and purest Ages of the Church, whose Writings and subsequent Practice are the best Rule for interpreting the Scripture, especially such Texts as relate to the external Government and Discipline of the Church. So *Irenæus* in the Places I have cited before, makes use of this Argument for distinguishing the Catholick Faith from the Pretences of Hereticks^p, *that the Catholick Faith was taught by the Bishops who succeeded the Apostles in all Churches, to whom they committed the Office of instructing and governing the Faithful*: And elsewhere, he appeals^q to that Form or Model which was settled in the Succession of Bishops, to whom the Apostles committed the Care of the universal Church.

When *Novatian* was set up an *Anti-bishop* at Rome, in Opposition to *Cornelius*, who was regularly placed in that See, *St. Cyprian*^r urges this as a principal Argument against him, that he had broken in upon the regular Succession of Bishops, and calls it a Contempt of those Precepts which are delivered by Christ and his Apostles. The Care the Bishops of those Times took to preserve a regular Succession, appears from hence, that whenever any Nation was converted to the Faith, some Bishops of other Churches were careful to ordain one or more Bishops for those new Churches: A known Instance in this Kind, is, that of *Athanasius*'s ordaining *Trumentius* to be Bishop of the Indies, as *Ruffinus*^s and *Socrates*^t relate

^o John xx. 21.

^q 2 Tim. ii. 2.

^p Lib. 3. c. 3.

^q Lib. 4. c. 63.

^r Epist. 69. Edit. Oxon. Qui contemnit

Evangelica & Apostolica Traditione, nemini succedens, & seipso ortus est.

^s Lib. 1. c. 9.

^t Lib. 1. c. 19.

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the Story: A later Example of this Kind we have in the History of the *Bohemian Churches*, who in the Year 1467, when they were at a Loss how to continue a Succession in their Ministry, having heard that some of the *Waldenses*, who had retired to the Confines of *Moravia* and *Austria* for Conscience Sake, had lawful Bishops among them, and had preserved an uninterrupted Succession of that Order, sent three of their Ministers thither, who were ordained by one *Stephanus*, and another of the *Waldensian Bishops*. This Story is told at large by *Comenius*, in his *History of the Fratres Bohemi* ^a, and in the *History of the Persecutions of the Bohemian Churches* ², and may be seen likewise in Dr. *Durel's* Introduction to his *View of the Government and Worship of the reformed Churches* ³, and as there related, it carries some Circumstances that have evident Tokens of an interposing Providence; and I can't forbear saying, it was an Example worthy to be imitated by the Reformers of later Times.

And now to give an Answer to Mr. *Norman's* Cavils upon this Subject: The first of which is ², *Whether I believe such an uninterrupted Succession?* I answer, I do believe it, as I believe other Matters of Fact, supported by historical Evidence, where nothing of Moment is alledged to the contrary: And I have said already, that when all reasonable Care has been taken to preserve the Succession, I doubt not but God will supply such Defects, as human Prudence cannot discover or prevent. Then as to his Demand, *How I prove this Succession?* I answer, That it being a Doctrine universally received that Bishops alone could ordain, it was morally impossible that any Persons could be received as Bishops, who had not been so ordained. Lastly, Mr. *Norman* insinuates ^a that this *uninterrupted Succession* is a *Papish Doctrine*: But this is an Objection only fit for

^a Cap. 39.

² Remarks, p. 17.

³ Cap. 20.

^a Ibid. p. 9, 18.

³ Sect. II.

those to make, who are utterly unacquainted with the Sense and Practice of the Primitive Church, and so account every Thing *Popery*, they do not like or understand; whereby they do *Popery* a signal Service, representing it much antienter than really it is. And if the speaking in favour of an *uninterrupted Succession*, be the favouring of Popery, Bishop *Burnet* is chargeable with it, as well as many other eminent Divines. His Words are very remarkable to this Purpose, in the *Preface* to his *Regale**, where speaking of the Episcopal Form of Government, he saith, "I do verily believe it was begun by the Apostles, and continued down in an *uninterrupted Succession* in all Parts of the World, to our Days."

III. I proceed to consider Mr. *Norman's* Remarks upon the *third Character* I laid down of an *Apostolical Church*, which was, that *they joined together in breaking of Bread*, i. e. in partaking of the Lord's Supper; upon which Subject, I said^b, it was "the Desire of our Church, that the Celebration of it might be reduced to its primitive Frequency." To which Mr. *Norman* makes his Demur, by asking, *How doth this appear? One would think*, as he goes on, *there should be no better way of knowing the Desire of the Church than by her Orders.* Then he pretends to set down the Words of the 21st Canon of our Church, which he has represented in such a manner, as argues in him an inexcusable Negligence, if not something worse; and yet at the same Time he has the Confidence to appeal to me, whether the Sense of the Canon be not as he represents it. I will set down the Words of the Canon, and his Recital of it, one over against the other, and leave the Reader to judge of the Fidelity of this Writer.

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*The Words of the Canon,**Mr. Norman's Recital
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 "munion shall be mini-
 "stred by the Parson,
 "Vicar, or Minister, so
 "often, and at such Times,
 "as every Parishioner may
 "communicate at the
 "least thrice in the Year,
 "whereof the Feast of
 "Easter to be one.

"In every Parish Church
 "and Chapel, where Sa-
 "craments are to be ad-
 "ministred within this
 "Realm, the holy Com-
 "munion shall be mini-
 "stred at least thrice in
 "the Year.

Every one may here see the Difference between the Words of the Canon, and Mr. Norman's Recital of it: The Canon requires, that in every Church and Chapel, the Communion should be administred SO OFTEN, and at such Times, that every Parishioner may communicate AT LEAST thrice in the Year, whereof Easter to be one. Which Words import, that the Sacrament must be administred twice at least every Easter, for we can't suppose a whole Parish to receive the Communion at one and the same Time. It further implies, that in large Parishes the Sacrament ought to be administred OFTEN, that the Parishioners may have the Convenience of receiving thrice a Year; and considering the Extent of some Parishes, the Sacrament had need be administred once a Month at least, to afford each Parishioner such a Convenience. Lastly, the Canon says, that thrice a Year is the LEAST that every Parishioner ought to communicate, whereby the receiving it oftener is recommended to them as highly useful.

The falsifying publick Records is an infamous Crime in the Eye of the Law, and truly the misrepresenting them in such a barefaced Manner, is an Offence that does not come much short of it, and shews little Regard to *Truth* or *fair Dealing* in him that is guilty of it. Here we may see how Passion and Prejudice will hurry Men on to catch at any Thing that will serve a present Turn, and will not allow them Time to make use of their cooler Thoughts, or ask themselves that pertinent Question of the Prophet, *Is there not a Lye in my right Hand?*

Now Mr. Norman's Hand is in, he is resolved to go on in misrepresenting our Church, and saith, that in most of our Parishes the Sacrament is administered no other than the Canon directs, taking it in the Sense to which he has expounded it, which is manifestly false; for in most Cities, Market-Towns, and populous Parishes it is administered once a Month, and in several of them every Week. Mr. Norman adds, that in the greatest part of their Congregations, the Administration of it is more frequent, and in some of them once a Month. I am very glad to hear that their Practice is so much amended from what it was formerly; for it is well known, that in the Time of our civil Confusions, when most of the Churches in England were filled by Men of that Persuasion, the Sacrament was not administered in some Churches for several Years together, without any Notice being taken of so scandalous a Neglect; and some Mens Backwardness in coming to that holy Service, which we confess there is too much Cause to lament, is very much owing to the ill Impressions which took their Rise from those Times; for I believe, I may appeal to those that have the Cure of Souls, whether they have not observed, that of all those that have any Regard for Religion, such are most backward in coming to the Sacrament, who are most enclined to the Dissenters way of Wor-

^a Isa. xlv. 20.

^e Remarks, p. 23.

^f Ibid.

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^h Ibid.

ship. Such Persons are commonly of Opinion, that *Preaching* is the chief part of God's Worship: I take this to be an Opinion of ill Consequence, because it makes Men slight and neglect those Acts of Religion wherein true Devotion consists. True Devotion is the *lifting up our Souls to God*, which is chiefly done in *Prayer* and *Praises*: This is a higher Act of Religion than bare *hearing of Sermons*, as much as the exercising devout Affections toward God our selves, is to be preferred before hearing another speak devoutly concerning him. Our Saviour calls God's House *the House of Prayer*^g, intimating that this is the chief Business of those that came thither; whereas they that cry up Preaching so much, do not think it worth their while to go to Church when there is no Sermon: They slight those solemn *Hours* and *Times* of Prayer, which the pious Men of former Ages look'd upon as great Helps to Devotion, and the Practice of which is countenanced by the Example of the Apostles themselves, who frequented the Temple at the *usual Hours of Prayer*^h. I speak not this to disparage Preaching, or to encourage any to behave themselves irreverently at it; and if any are guilty of such Irreverence in our Churches, Mr. Norman hath furnished me with an Answer to such Objections in the following Words, where he saysⁱ, that *nothing can be more unjust than to condemn any Communion for the Faults of some of its Members*: This I own to be a very just Observation, where there are no Doctrines or Practices publickly taught or encouraged, that lead Men into such Faults.

Mr. Norman must needs know, that we take all Opportunities to persuade our People to frequent the Lord's Supper, and yet contrary to his own Rule, he can't forbear reproaching us with *the small Number of our Communicants*^k; but whosoever observes

^g *Math. xxi. 13.*

^h *Ibid.*

ⁱ *Id. iii. 1.*

^j *Remarks, p. 24*

the large Communion which are in many Cities and Towns once a Month, and in some Churches every Lord's Day, may see this is a mere Calumny. And then to shew his kind Thoughts of us, he adds, *that without Doubt the Number of our Communicants would be much smaller, if receiving the Sacrament were not made a Qualification for Places of Honour and Profit.* I know not whether a Man that will allow himself to utter such notorious Untruths can pretend to have a *tender Conscience*, but I am sure he had need have a *hard Forehead*; for I take it to be a manifest Truth, that not *one* Communicant of a *thousand* comes to the Sacrament upon that Account. But I suppose Mr. Norman hath heard that now and then a considerable Number of Officers Civil and Military come together to the Sacrament at *Portsmouth*, in order to qualify themselves, and from thence he makes his Judgment of all other Places.

For any to come to the Sacrament merely for secular Ends, is what no good Man will justify; but yet it is not quite so scandalous as the Practice of some Dissenters, who scruple joining with us in any Act of Communion, unless it be for a *Qualification*. This is such notorious Hypocrisy, as some of their own Party have had the Honesty to condemn, but yet is still put in practice by those Precisians, *whose Gain is Godliness.*

Before I proceed to review what Mr. Norman hath said upon the *fourth Character of an Apostolick Church*, I must take Notice of a Remark which he hath made, accusing me of misrepresenting the Dissenter's Notions about Church Unity¹. I had said in my *Sermon*^m, "That the Unity of the Church does not consist in a bare Communion of Faith and Love as our Dissenters pretend; but likewise in a joint Participation of outward Ordinances." Here I am accused, as if I had affirmed, that according to the Dissenters Opinion, Christians are

¹ Remarks, p. 10.

^m Pag. 10.

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under no Obligation to join in the Ordinances that Christ has instituted ; but if Mr. Norman had not sought an Occasion of finding Fault, he might have presumed, that I was not then speaking of Church Communion, as it is maintained between the Dissenters themselves; but as some at least of them, pretend to maintain it with the Church of *England*. To this purpose Dr. Owen expresses himself ^a: "We do and shall abide by this Principle, that Communion in Faith and Love, with the Administration of the same Sacraments, is sufficient to preserve all Christians from the guilt of Schism, although they cannot communicate together in some Rites and Rules of Worship and Order." We see the *Doctor* speaks here in the Name of the whole Fraternity; and I can make no other Sense of Mr. Norman's own Words in his *Sermon* ^o; where he saith, "That if at any Time in Matters of Indifferency, they see Reason to dissent from their fellow Christians, they will notwithstanding this be one with them in Love and Affection." Mr. Norman being here got upon a safe Topick, viz. of defending the Dissenters in a Point where no Body accuses them, can't forbear intermixing some of his *Invectives* against the *established Church* and her Friends: "Some of your Church, saith he, well remember, when Dissenters exposed themselves to Fines, Prisons, and a great many other Hardships, for the Sake of having the Benefit of Christ's Ordinances." If I had a mind to recriminate, I could requite him with such Stories of our Clergy's *Sufferings* from some of his Party, as exceed the Barbarity of *Turks* and *Infidels* ^p: But I shall only remind him, that when the Government thought fit to put the *penal Laws* in Execution against the Dissenters, for their *sedition* Behaviour, the *Divines* of the *Church of England* not only did

^a Enquiry into the Nature of Evangelical Churches, p. 250.

^o Page 25, 26.

^p See Dr. Walker's Account of the Sufferings of the Clergy in the late Times.

all the good Offices they could to those Separatists, that seemed Men of Integrity and peaceable Behaviour, but likewise to shew how desirous they were, that the Dissenters should be reduced to the Church by *Reason* and *Instruction*, rather than by *Force* and *Compulsion*, they published a *Collection of Cases*, wherein the chief Points of Dispute between us were handled, not only with great *Clearness* and *Strength* of *Argument*, but likewise with all that *Candor* and *Calmness*, which might invite those that were willing to be satisfied, to read and consider them. Let them now be mindful that a *Church of England Parliament* procured that Ease for them which they enjoy; an Instance of *Moderation* which the Church could never find from its *Adversaries*, when they were in Power. Let this engage them to use their Liberty with Modesty and Thankfulness, and still remember, that there is a great Difference both in *Law* and *Conscience* between an *Indulgence* and a legal *Etablissement*, and that declared to be as *perpetual* as human Laws can make it.

IV. I now proceed to consider what Mr. Norman saith concerning the *fourth Character of an Apostolical Church*; *their joining together in Prayer*.

Here he tells me^a, I ought to have proved, that the Apostles had composed any *Liturgy*, or always used one, or left Directions for the Governors of the Church to draw up set Forms for succeeding Ages.

As to the Apostles composing any *Liturgy*, I presume it unreasonable to require such a Thing to be proved, since we own their *miraculous Gifts* abundantly supplied the want of *publick Forms*; for the same Reason it would be absurd to think they always used one. But that they frequently joined in one ap-

^a See the *Act* for the perpetual *Etablissement* of the Church of England, c. 2. *Annæ*, ch. 5.
^b *Remarks*, p. 24.

appears from hence, that both our Saviour and his Apostles joined with the *publick Service* both in the *Jewish Temple* and *Synagogues*, which was performed by stated and publick *Forms*, as hath been fully proved by two very learned Writers, Dr. *Lightfoot* in his *Temple Service*, and Dr. *Prideaux* in his *Connection of Scripture History*, who have given us the *Forms of Prayer* prescribed in both those Services. So here we see not only the Apostles but Christ himself join in a set Form prescribed by Authority, which I think sufficiently proves the Lawfulness of joining in publick Forms of Worship.

In the third Place it appears, that the Apostles did give Directions to the Governors of the Church to draw up *set Forms* for the Use of after-Times, from these following Considerations. 1. From their conforming the external part of God's Worship to the *Customs* received among the *Jews*, as far as was consistent with the Christian Religion. This Point has been fully made out by many learned Men, particularly by a *right reverend Author* of an accurate Treatise, concerning the *Observation of Lent*. 2. To render this more probable, we may observe, there are several Proofs of the use of Liturgies in the *Age next that of the Apostles*, which consequently must have been introduced into the Church by their Disciples: For instance, we find the *Forms of professing our Faith*, and *renouncing the Devil* in our *Baptism*, mentioned by *Tertullian* as Usages settled before his own Time. The same *Author* and *Irenæus*, who was *ancienter*, speak of a *Hymn* used in their Churches, and mention the last Clause of it *for ever and ever, Amen*, as repeated in their publick Service, most probably at the Celebration of the Eucharist. They speak of this part of the Divine Service, as if

^f Chap. 9. Sect. 4.

^e Part 1. p. 375. Edit. 8vo.

^u De Corona, c. 3. 13. de Baptismo, c. 6.

^z De Spectac. c. 25.

^y Lib. 1. c. 1.

it were as well known in that Age, as any of those Responses are now, which are daily repeated in our Liturgy.

He that would see the *Antiquity of Liturgies* more largely proved, may consult Dr. *Falkner's*, and Dr. *Comber's Defence of Liturgies*, and Mr. *Bingham's Ecclesiastical Antiquity*, Book xiii. Chap. 5.

I now proceed to consider the Advantages of our own Liturgy which I mentioned, in Opposition to what Mr. *Norman* has offered in behalf of *extempore*, or *conceived Prayer*.

And in the first place Mr. *Norman* finds Fault with me, that *I was too liberal in the Encomiums*, as he is pleased to express it, of our Liturgy^a: I am not ashamed to confess, that herein I have delivered my own Thoughts, and I have been confirmed in my Opinion by the great Esteem that the Enemies to Forms have expressed to some parts of our Liturgy, when they have accidentally heard them repeated by Heart, not knowing from whence they were taken, and upon such Occasions have been heard to say, they were the best Prayers that ever they heard in their Lives^b; but it seems, as soon as they are read out of a Book, they presently lose all their Life and Spirit, and become no better than a dead Letter.

One Advantage of our Liturgy I instanced in, which I take to be a considerable one, and yet Mr. *Norman* passes it by, without taking any Notice of it, viz.^c That it is composed with that true Spirit of Catholic Charity, as to have no private or controverted Opinions interwoven in it; an Advantage, I doubt, will seldom hold true of conceived Prayers, which

^a Remarks, p. 27.

^b Of this the Reader may see a remarkable Instance in Bishop *Sprat's Visitation Charge*, p. 16.

^c Sermon, p. 27.

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are usually tinged with the particular Opinions of those who make them: So when the Controversies ran high between the *Presbyterians* and *Independents*, between the *Arminians* and the *Calvinists*, it was easy to distinguish them by their Prayers, from one another. And in the Differences among us, we should find the several Preachers distinguish themselves by the wording their Prayers, if such a Liberty were allowed: Several Congregations would then be distinguished by their Way of Worship, by the private Notions of them that officiate, in which perhaps some of the Congregation could not go along with him: Such a Contrariety in the publick Prayers could hardly come up to the *Mia apostolica*, and *Mis digne*, the one or *unanimous Prayer and Supplication*, which *Ignatius* so earnestly recommends^c; whereas we may justly presume, that our Liturgy has been composed by the Assistance of that *holy Spirit*, which guides the Church in general, and each sound Part of it: Accordingly it is not endited with that *narrow Spirit*, which is confined to a *Separation*, but is fitted to the common Uses of all Christians, and yet not without a due Regard to particular Exigencies: Thus it exactly answers the Character the Apostle^d gives to the *Wisdom that comes from above*; it is *first pure, then peaceable, without Partiality, and without Hypocrisy*.

I had instanced^e in several Advantages which a *settled Form* has above a *conceiv'd Prayer*, both with Respect to the *Minister* and the *People*. Mr. *Norman*^f affirms, that their "Ministers are not subject to distraction of Thoughts, by studying what to say next." How comes it to pass then, that some of the most eminent of them have often complained^g of *being straitened in Spirit*, as they express it,

^c *Epist. ad Magnes. c. 7.*

^d *James iii. 17.*

^e *Serm. p. 21.*

^f *Remarks, p. 27.*

^g See a remarkable Instance in this Kind in Dr. *Clagett's Answer to Mr. Humphreys, p. 54.*

and not always able to *enlarge themselves in Prayer*? But does Mr. *Norman* suppose, or must we take it for granted, that all Dissenting Teachers are Men of considerable Parts and Learning, of Judgment and Discretion? That they are never guilty of too much Boldness and *Familiarity* with Almighty God? or of Undecencies and Indiscretions, of vain Repetitions and Impertinences in their Prayers? Though we do not frequent their Meetings, as Mr. *Norman* observes, yet we are not altogether Strangers to their Way of Worship, which I presume they do not intend should be a Secret; and we are the more sparing in mentioning these Things, because we would not give occasion to Men of loose Minds to make a Mock of Religion in general, for the Follies and Extravagances of some, who turn the Christian Worship, which is a *reasonable Service*, into a Rhapsody of crude and incoherent Expressions.

But Mr. *Norman* appeals to the People, that they know what is most for their *Edification*^a: But I fear the People do not always judge by their Understanding, but by the various Impulse of their Passions; and where there is more *Heat* than *Light*, *Noise* and *Tone* shall affect their Hearts more, than plain *Sense* or sound *Reason*.

I had took Notice in my Sermon¹ of *Incoherencies* and *improper Expressions* to be found in *extempore* Prayers, which shew how little they have of the true Spirit of Devotion, or are fitted to promote true Piety. In answer to which, I am arraigned^h, as "pretending to judge of Men's Hearts, and so invade the Divine Privilege." But I had thought that such a Disputant as Mr. *Norman* might have remembered St. Paul's Distinction between those *Gifts whereby a Man may edify him-*

^a Remarks, p. 28.

¹ Sermon, p. 29.

^h Remarks, p. 29.

self, and those that are proper for edifying the Church¹; and let a Man have never so much of an inward Spirit of Devotion, yet if he has not a suitable Elocution, or proper Way of expressing himself, I think he ought to follow the Advice of the Apostle in the same Chapter, and *speak to himself, and to God*^m; and whatever Mr. Normanⁿ may suggest to the contrary, I think it is a much greater Indecency for a Preacher, who is the Mouth of the Congregation, to express himself improperly in *publick Prayer*, than in *publick Preaching*; for in the former Case the Congregation is supposed to join with him, and be ready to say *Amen*, to what he delivers; whereas such an implicit Assent is not required in hearing Sermons. And I can't but observe, that the Text which I mentioned, *Eccles. v. 2. Be not rash with thy Mouth, &c.* Mr. Norman is pleased to pass over, as finding it not for his Purpose to take Notice of it.

But Mr. Norman takes the Liberty to say^o, that the Tendency of their Prayers to promote true Piety more than ours, may be estimated by the Lives of their Hearers. I could give this *insolent Repröach* upon the *established Church* and its Members, such an Answer as it deserves, but I will not follow him in his *Rudeness* and *Uncharitableness*, and will only put him in mind of the *Pharisee's* Prayer, wherein *he thank'd God he was not as other Men are*^p; and what Success that had at the Throne of Grace. Mr. Norman proceeds to examine a *marginal Note* which I had set down at the bottom of *Page II*, concerning *Comin* and *Heath*, two Popish Priests, who were the first setters up of *extempore* Prayer in *England*, for which I quote a Pamphlet entituled, *Foxes and Firebrands*. This Account Mr. Norman rejects as^q a groundless Story, and persuades himself, "That if there should be a second Edition of

¹ 1 Cor. xiv. 4.^m Ibid. iv. 28.ⁿ Remarks, p. 30.^o Ibid.^p Luke xviii. 11.^q Remarks, p. 31.

"my

" my Sermon, I should order it to be left out." But Things do not always fall out according to Men's Expectation; my Sermon hath had a second Edition; and this marginal Note is not struck out, and I expect to hear better Reasons offered against the Credibility of it, than Mr. Norman has produced, before I disbelieve it.

I find Bishop *Stillingfleet* in his *Preface* to the *Unreasonableness of Separation*, appeals to the same Narrative, as a piece of authentick History; and I take him to be as good a Judge of true History as Mr. *Norman*, or the *Answerer of Dr. Scot*. But let the Publisher of it speak for himself; and he tells us, " That the Examination of *faithful Comin* before the Council Table, was taken out of the Lord Treasurer *Burleigh's* Papers, transmitted into the Hands of *Archbishop Usher*, from whence they came to Sir *James Ware*, whose Son brought them into *England*, and caused them to be printed in the Year 1680.

The other Narrative concerning *Thomas Heath*, is, as the Title informs us, a true Copy taken out of the Registry of the Episcopal See of *Rochester*, in that Book which begins *Ann. 2, & 3 Philip. & Mar.* and is continued to the 15. *Eliz.*

I question whether any Passage in our common Histories be better attested than those two Narratives are: It is plain the Papists have thought the latter of them contained some Truths they did not care to be upbraided with, so they contrived in King *James's* Time to steal it out of the Office, as *Dr. Wall* hath informed us: They are wise in their Generation, and are for suppressing such Truths as they cannot answer.

But let us hear Mr. Norman's Objection against the Authority of this Story. " Could you have produced, saith he, the Authority of the learned Camden, Eachard, &c. for what you say, you might have expected that Credit would have been given to it." But if Mr. Norman had vouchsafed to consult that Preface of Bishop Stillingfleet which I lately mentioned, he would have found that that learned Prelate took Notice of a Passage in the *Jesuit's Letter* printed in that *Narrative*, which is confirmed by the Account *Camden* and other Historians give of the most active Men among the first *Sectaries*, whose Names he tells us were *Coleman, Hallingham, Burton, and Benson* ". The *Letter* in like manner speaks of *Hallingham, Coleman, and Benson*, as Persons employed to sow a *Faction among the German Heretics*. This Expression the Bishop rightly explains of the *English Protestants*; the *Letter* it self being sent from *Spain*, where all Protestants are styled by the common Name of *Lutherans, or German Heretics*.

Mr. *Eachard* indeed hath not mentioned this Story in its proper Place, but yet he has given an ample Testimony to its being authentick, in the following Words, which are to be found in the *Introduction to his second Volume*. He is shewing there how much the *Papists* were *Promoters of Puritanism*; and then adds the following Passage: " Of this we have uncontestable Evidences from some Passages in *Nelson* and others; where it appears, that the first independent Congregation in England was gathered by a *Popish Dominican Friar*," which Words plainly refer to this Narrative, which Mr. *Eachard* is pleased to call an *uncontestable Evidence*, whose Judgment will outweigh Mr. Norman's Confidence among all unprejudiced Persons.

^t Remarks, p. 31.

^u Annal. Eliz. ad A. 1568.

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I think I have said enough to justify the Credibility of this Narrative, having besides the authentick Proofs the Publisher gives us, confirmed the Truth of it from the Testimony of our best Historians, and the Practices of our very Enemies; still Mr. Norman assures us, that the *Answerer of Dr. Scot* hath plainly proved it to be a *glaring Falshood*, as he expresses it. What Proofs can be brought to invalidate Matters of Fact so well attested, I cannot easily conceive, not having seen the Treatise he refers to; and since he thought the Proofs so convincing, he would have done well to have repeated them, and then they might have been taken into Consideration.

To the Story of *Comins and Heath*, I had subjoined this Observation, that "there could be Instances given of *Popish Priests preaching* in separate Meetings since that Time." If Mr. Norman desires to have his Curiosity gratified in that Particular, I believe it may be done, if not to his own, yet to the Satisfaction of others. He saith, "He will not pretend to guess why I printed that Passage," I suppose out of an *unusual Tendernefs* to me; but I will freely tell him my Design in it, which was to shew what Advantages the Church of *Rome* makes of our Divisions, as some of the Dissenters themselves have ingenuously acknowledged*; and how the Papists cannot but please themselves to see their Work carried on by the Help of those who set themselves at the greatest Distance from them. Mr. Norman in the following Paragraph† produces the Judgment of several considerable *Divines* of our Church in favour of *conceived Prayer*: I know no body that denies the Usefulness of it upon extraordinary Occa-

* Remarks, p. 34.

† *reasonableness of Separation*, p. xxviii.

* See Bishop *Stillingfleet's Preface to Un-*

† Remarks, p. 32.

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sions, or by way of private Meditation, but they never recommended it to the Exclusion of *Liturgies*, as our Dissenters do. If Bishop *Wilkins* gives the Preference to conceived Prayer in the Place Mr. *Norman* refers to, we are to consider, that he wrote that Book when the Liturgy was *silenced*, and the Use of it taken away²; and that very Book of his was writ to confute a Notion which then prevailed, as if *conceived* Prayer was an *immediate Effusion* of the Spirit, which the Bishop proves to be a Gift which any Person that hath a natural *Genius* that Way, may acquire by Art and Industry. Bishop *Wilkins* is a Person from whose Character I would not in the least detract; and it is well known, that after the *Restoration*, he not only *conformed* to the Liturgy himself, being advanced to several Preferments in the Church, but after he was removed to an *higher Station*, took a great deal of Pains to bring over others to *Conformities*, as Dr. *Lloid* assures us in the *Sermon* he preached at his *Funeral*: So I wish Mr. *Norman* that speaks so much in the Bishop's Commendation, would have a due Regard to his Judgment.

By the Rules of our Church, Preachers have the Liberty of using *conceived* Prayer, as much as the Necessity of Christians require, or is consistent with Regularity and good Order. By the 67th Canon, "All licensed Preachers are required to comfort and assist the Sick whom they visit, in such a manner as they shall think most suitable to their Exigencies." All Preachers are likewise left to their Liberty in composing their *Prayer before the Sermon*; and though the Church recommends *Brevity* upon that Occasion, in the 55th Canon, as supposing all our ordinary Necessities fully expressed in the publick Offices; yet if any Person thinks fit to enlarge

² The first Edit. of Bishop *Wilkins*'s Book of the *Gift of Prayer*, was in the Year, 1653.

his Prayer upon some extraordinary Occasion, or for other Reasons, I never heard that such a one was censured or reproved by his *Superiors* upon that account; so that here is room enough left for Men to exercise their Gifts, if they would but at the same Time exercise their Humility, Peaceableness, and Charity, Virtues which the Apostle prefers before the greatest Gifts².

Mr. Norman tells me he is now come to the Conclusion of my Discourse, wherein I exhort my Hearers to continue in the Communion of our Church: This engages him to consider my Notion of Schism, and to endeavour to free his Friends from the Imputation of it. That I may discourse upon this important Subject as usefully as I can, I shall explain the Nature of Church Unity, and our Obligations to maintain it, more largely than the Compass of a Sermon would allow me to do.

1. The Unity of the Church of Christ is such an Unity, as makes the whole *Catholick* Church one Body; this is that mystical Body of Christ, of which he is the Saviour, Eph. v. 23. consisting of all true Believers, as well Jews as Gentiles, who being first compacted together, grow into an holy Temple in the Lord, *ibid.* Ch. xi. 14. — 22. The *Catholick* Church is one Body animated by one Spirit, acknowledging the same God and Lord, professing the same Faith, and having the same Hopes of their Calling, for which Reason there is but one Baptism, which gives us an Admission into this heavenly Society, and by the Benefit whereof, every baptized Christian hath a Right to Church Membership all the World over. See 1 Cor. xii. 13. We read indeed of particular Churches, as the Church of *Jerusalem*, of *Rome*, &c. but these are called Churches, only as they are homogenial Parts of the same Body, every particular

² 1 Cor. xiii. 8. xiv. 33. — 40.

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Church having all the Essentials of a Church, as to Faith, Government, and Discipline; they are each of them called a Church, as every Drop of Water hath the common Name of Water, as well as a River or a Sea; and the *Catholick Church* is made up of these particular Churches, as of so many *similar Parts*, which have the same Nature, and make up one Body by a common Union.

'Tis true, the Church at its first beginning was not so large as many Congregations are now, and consisted only of an hundred and twenty Persons^a; but whatever Increase was made to it afterward, still *they were added to the Church*^b, as Members of the same Body; and when the Gospel was propagated into diverse Parts of the World, the Believers continued but one Body still, as *St. Paul* tells the *Ephesians* in the forecited Place. The same Apostle compares the Unity of the Christian Church, to the Unity of a natural Body^c, and tells us there, *v. 28. and Eph. iv. 10, 26.* that God hath set diverse Orders of *Members* in the Church, *for the perfecting of the Saints, and the edifying the Body of Christ*, the Ministers of the Gospel being not barely Ministers of this or that particular Church, but of the Church of Christ in general, and capable of exercising their Function in any part of it, wherever they are regularly and orderly appointed so to do; and certainly, if the Ministers of the Church have a Right to exercise their Function in any part of the Christian Church, provided they do it in an orderly manner, without breaking the Peace of the Church, all true Believers have the same Right of joining with any sound Part of the *Catholick Church*, wherever Providence shall place them.

^a *Acts* i. 15.
^c *1 Cor.* xii. 12, &c.

^b *Ibid.* Chap. ii. 47.

From hence it follows, that the Unity of the Church consists in *one Communion*, whereby all Christians have *Fellowship with God and Christ*, and *with each other* ^d; they have a Right to communicate in all the several Duties and Offices of Religion, with all Christians all the World over, and to partake in all the Privileges belonging to the Faithful.

The Unity of the Church is as *strict* an *Unity* as is consistent with the Nature of such a Society, being represented by the Unity of the *Members* of the *same Body*, joined to each other by a vital Union, *Eph. iv. 16.* and by the Compactness of several Parts of a *Building*, *ibid. Chap. ii. 21.* and therefore beside the Unity of Faith and Love, it must imply the Unity of Communion too, in all religious Duties, like the Communications of Life and Spirits in a natural Body, in which their vital Union consists. How can we conceive a stricter Union than that which our Saviour expresses, when he prays ^e, *That all Believers may be one, as thou Father art in me, and I in thee; that they may be one in us, that the World may believe that thou hast sent me?* A place of Scripture which I wonder how a conscientious Dissenter can read without laying his Hand upon his Heart, and asking himself the Question, whether he hath contributed all that is in his Power to promote that Unity, which our Lord so earnestly prays for?

But to speak more distinctly concerning this important Subject, the Unity and Communion that ought to be between Christians, consists in these three Things. 1. *In the Unity of Faith*, 2. *In the Unity of Worship*, and 3. *In the Unity of Discipline*.

^d 1 *Joh. i. 3, 7.*

^e *Joh. xvii. 20, 21.*

1. *In the Unity of Faith*, under which I comprehend *Obedience*, or the Practice of good Works, as being the necessary Consequents of a true and lively Faith; and this both Sides agree to be a fundamental part of Christian Unity, as hath been observed before.

2. The next Thing necessary to Church Unity, is *the Unity of Worship*.

I observed, that by Baptism we are admitted Members of the Catholick Church, and have a Right of communicating with any Part of it; and since there is no way of communicating with the Catholick Church, without communicating with some Part of it, as no Member can be united to a Body without being united to some Part of it. In order to maintain Catholick Communion, we are bound to communicate with that part of the Church where we live, if it be a true part of the Catholick Church, and such as we can lawfully communicate with; for he that causelessly separates from any one part of the Catholick Church, breaks the Communion of the whole, which is one by the Communion of all its Parts and Members. It is granted, that the Bounds and Districts of particular Churches, are set out and determined by the Rules of humane Prudence; yet still the Obligation lying upon Persons living within those Districts, to communicate with that Church to which each District belongs, is founded upon that Divine Law, which obliges us to avoid making *any Schism in the Body of Christ*^f. Although the Catholick Church be but one, yet it must of Necessity be divided and subdivided into greater and lesser Parts, as may best serve to the Preservation of

^f 1 Cor. xii. 25.

Unity and Peace, Order and Edification among Christians.

When the Apostles have instituted one Form of Church Government for all particular Churches, as hath been already shewed, and commanded them all to live in Unity and Peace, Communion and amicable Correspondence with each other, both the Subdivisions of lesser Districts, such as *Parishes*, and the Union or Association of several *Dioceses*, as we see in *provincial* and *national Churches*, agreeable to this Institution, and subservient to the Ends of Catholick Communion, must be esteemed a necessary Consequence of that Divine Command, which obliges to maintain Catholick Unity and Communion.

To illustrate this Case by an Example: Suppose that *congregational Episcopacy* which Mr. Norman and his Friends are so fond of, were settled in this Nation, we may take it for granted, that every one of these *parochial Bishops* would look upon all such as lived within the Bounds of his Parish, as part of his Flock, although the Institution of Parishes is but an human Ordinance.

The great Duty of Christian Love and Charity hath its Foundation in the Agreement of Christians in Faith and Worship: This appears from *Rom. xv. 5.* where *being like-minded one toward another*, is explained in the next Verse by *glorifying God with one Mind and one Mouth.* To the same Purpose we are exhorted *Eph. iv. 15.* to *speak or profess the Truth in Love*, or Charity, where Truth, and Love, or Charity, are supposed to be inseparable Companions; and this Charity unites to the Body of Christ, for so it follows, *That we may grow up un-*

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to him in all Things, who is the Head, even Christ, from whom the whole Body is fitly joined together and compacted, &c.

In like manner, when Christians are exhorted to *live in Peace*ⁿ and *be at Peace among themselves*^l, the Word Peace chiefly regards their uniting in the same external and visible Communion, which is called the *Bond of Peace*^k. The Apostle assigns this as one Reason why Christ is called our Peace, because he hath united Jews and Gentiles into one Body^l, or one Church; and when St. Paul tells the *Corinthians*, that God is *not the Author of Confusion, but of Peace*^m, Peace being opposed to Confusion, or Disorderⁿ, it must necessarily signify the peaceable Communion of the Church, where all Things are done decently and in order, *ibid.* v. 40. And in the Writings of the antient Fathers and Councils, nothing is more familiar, than by the Peace of the Church, to understand the Communion of the Church. Thus Men were said to be *restored to the Peace of the Church*, when they were restored to its Communion after Ecclesiastical Censures; and to *die in the Peace of the Church*, was the same Thing as to die in its Communion. So widely do some Persons misunderstand the Scripture Notions of Peace and Charity, who think the Practice of those Duties consistent with fomenting Schisms and Divisions; whereas it is absolutely impossible to maintain Christian Peace, where Christians divide one from another into separate Communions, for their very Separation both implies and increases their Aversion for each other; and there never was a Schism yet, but what disturbed the Peace, as well

* 2 Cor. xiii. 11. The Word *Kataklizō* going before, which our Translators render, *be perfect*, properly signifies, *be united or joined together*.

^l 1 Thess. v. 13.
14, 15, 16.

* Eph. iv. 3.
= 1 Cor. xiv. 33.

^l Ibid. Chap. ii.
ⁿ *Anaklasia*.

as broke the Unity of the Church, as the sad Experience of past and present Times too evidently demonstrates.

The same Observation might be applied to the Word *Edification*; which indeed according to the received Notion of it, is in a manner confined to the Understanding, as if it signified no more than improving our selves or others in Knowledge; yet it is oftner applied by the sacred Writers to the preserving Peace, Love, and Unity in the Church; and thus it is plainly used in the Texts cited in the Margin*, which for Brevity's sake I shall not enlarge upon. *Edification* properly signifies *Building*, and Separation differs as much from that, as scattering does from joining together.

3. The third Particular wherein the Unity of the Church consists, is the *Unity of Government and Discipline*: This implies a due Subordination of the People to their Pastors, and of the inferior Pastors themselves to the Bishop, as the Head or chief Governor of each particular Church, according to those general Commands of the Apostles: *Obey those that have the Rule over you, and submit your selves^p: and ye younger submit your selves to the elder^q*, or rather, *Elders*, for the same Word in the Original is translated *Elders*, *ψ. 1.* the Word *younger* being used there for the People, by way of Distinction from their spiritual Governors, as it is often used in *Clemens's Epistle to the Corinthians*, which was writ not long after that Epistle of *St. Peter*.

The Church Writers that lived nearest the *Apostolical Age*, lay great Stress upon the Peoples adhe-

* Rom. xv. 2. 1 Cor. viii. 1. 2 Cor. x. 8. Eph. iv. 2. See Bishop Sanderson's second Sermon upon 1 Cor. x. 23. n. 7.
p Heb. xiii. 17. q 1 Pet. v. 5.

ring to their Pastors and spiritual Governors, as the most effectual Means to prevent Heresies and Schisms: Many Places in *Ignatius*, *Irenaeus*, and *Tertullian* to this Purpose have been already taken Notice of, where I shewed, that Bishops succeeded the Apostles in the chief Government of the Church. This Advice was very reasonable in these happy Times, when the Pastors of the Church did not affect a *Dominion over the Faith* or Consciences of the People committed to their Charge.

By vertue of this Unity in Government and Discipline, if any Person was duly baptized, that Qualification gave him a Right to communicate in any part of the Catholick Church, as hath been observed before, provided he brought *commendatory Letters* from the Bishop of his own Church, to signify that he was in full Communion with her. This is what *Optatus* means, when he saith^r, *That the whole World was united together in one Society of Communion, by the mutual Commerce of those communicatory Letters, called, Literæ Formatæ.*

In like manner, if a Man was legally excommunicated for his Crimes by his own Church, no other Church would receive him to Communion, till he had made Satisfaction to the Church which had inflicted her Censures upon him. Thus *Epiphanius*^r informs us, that when *Marcion* the Heretick was excommunicated by his own Father, and desired to be received into the Church of *Rome*, they answered, "That they could not do it without the Permission of his Father, for there was but one Faith, and one Rule of Concord; and they could not do any

^r Totus orbis commercio Formularum in una Communionis Societate concordat. Optat. l. 2.

^r Hæref. 42.

" Thing in Opposition to their good Fellow Servant
 " and his Father.

There is another remarkable Instance of this Kind in the Excommunication pronounced by *Synefius*, Bishop of *Ptolemais*, upon *Andronicus* and his Accomplices: The Form is very curious, but because I consult Brevity, I shall refer the Reader to Mr. *Bingham's Ecclesiastical Antiquities*, Book xvi. Ch. 2. Sect. 8. where he may see it recited at large out of *Synefius*. Such a perfect good Understanding and Harmony was there in the first Ages between the several parts of the Catholick Church, in confirming each other's Discipline, and strengthening their Authority against all the Enemies of Faith and Godliness.

Thus I have given a brief Description of the Nature of Church Unity, as it is explained in the Writings, and exemplified in the Practice of the first and best Ages of the Church, long before the Corruptions of *Popery* had a beginning. In those Times the Church had all that Life and Vigour, that Strength and Solidity, which answers the Representations the Scripture gives of it; it was *one Body*, animated by *one Spirit*; *one holy Temple* or *Building*, all whose Parts were closely united and cemented together. Thus it became comely as *Jerusalem*, a *City at Unity in it self*, and terrible as an *Army with Banners*¹, marching in close Rank and Order, striving together for the Truth; whereas, the Church, according to the *Idea* the Dissenters give of it, is no better than an heap of Sand, that may be dispersed and scattered by every blast of vain Doctrine: So we may justly apply our Saviour's Words to their new Schemes, *He that gathereth not with me scattereth Abroad*².

¹ Cantic. vi. 4. 10.

² Matth. xii. 30.

There were two Things that contributed very much to this happy Union of Christians in those early Ages, the want of which is much to be lamented in the present divided State of the Church. The first was, that no Church assumed to her self an Authority of imposing upon her Members any thing contrary to the Word of God, either in Faith or Practice. They required no Belief of any Articles of Faith, as necessary to Salvation, but such as were contained in their common Creeds, and grounded upon the infallible Authority of the Scriptures, and they inserted nothing into their publick Worship, repugnant to the Word of God; in both which Points the Church of *Rome* hath been notoriously faulty. The second was, That the People thought it their Duty to submit to the Rules established by the Wisdom of their spiritual Governors, in Things external and circumstantial, such as concerned Expediency, Edification, and good Order, readily complying with the innocent Customs of the Church where they lived, and never dividing into Sects and Parties upon the Account of Rites and Ceremonies: These were Pretences for Separation, that were best to be discovered by the *new Lights* of later Times.

What hath been said upon this Subject, will furnish an Answer to Mr. *Norman's* Objection*, who pretends, that "the Unity of the Church cannot consist in the same Form of Church Government, nor in the same external Rites; for then, as he argues, "the Unity of the Church would depend upon human Constitutions.

To which I answer, that the Unity of the Church is a Catholick Unity, whereby the whole Body is

* *Sermon*, p. 24.

united to Christ their Head; but yet in order to maintain this Catholick Unity, we are bound to communicate with that part of the Church where we live, if we lawfully may; for as I have said before, he that causelessly separates from any one part of the Catholick Church, breaks the Communion of the whole, which is one by the Union which is maintained between all its Parts.

As to what Mr. Norman saith, concerning the *same Form of Church Government*, I have already shewed, that the Apostles having settled one Form of Government in the Church, viz. the Episcopal, it is not in the Power of any human Authority to alter it; and as to what he objects, that the *Churches prescribing Rites and Ceremonies, makes the Unity of the Church to depend upon human Constitutions.*

To this I answer: That the Unity which is requisite to maintain Church Communion, imports an Agreement in the fundamental Articles of Faith, and essential Parts of *Worship*; but then to perform these in a decent and orderly manner, as Members of the same Body or Society, Christ hath given to the Governors of his Church, Authority to determine particular Circumstances of Time, Place, Habit, Gesture, Forms, and the like, for the Sake of Order, Peace and Union; and such Determinations do not constitute new Parts or Acts of Divine Worship, but only appoint the Circumstances relating to it. For instance, *Adoration* is a proper Act of Divine Worship, but whether it be performed by *bowing*, *standing* or *kneeling*, doth not alter the Nature of the Divine Worship; nor does the Gesture of *standing* make it a distinct sort of Worship from what it would have been, if the Person had used *kneeling*. Accordingly such Injunctions are different in diverse Churches, and are declared to be *alterable*, and may be altered by the same Authority which first appointed them, which can't be said of any proper Acts of Divine Worship; and therefore *Christian*

Asian Liberty, which Regards the *Nature* of Things, and not their *Use*, is not at all impeached by such Constitutions, as Mr. Norman's mistaken Notion of Liberty supposes¹, for the Things enjoined remain in their own *Nature indifferent*, as they were before.

The Force of this Objection, if there be any in it, may be returned upon those that make it; for the Dissenters themselves appoint many Circumstances of Time, Place, Habit, and Gesture, both in preaching and administering the Sacraments, which are not prescribed in Scripture. The Objection is built upon this Supposition, that external Rites and Ceremonies, when prescribed by human Laws, become *necessary Parts* of Religion, the Absurdity of which Principle is sufficiently exposed by a parallel Instance, which I shall borrow from Bishop *Sandonson*²: “We know every Man is bound in Conscience to employ himself in the Works of his particular Calling, with Faithfulness and Diligence, and that Faithfulness and Diligence is a Branch of that Holiness which is necessary to Salvation. Were it not now a very fond and ridiculous Thing for a Man from hence to conclude, that *drawing Wine* or *making Shoes* were necessary to Salvation, because these are the proper Employments of the *Vintners* and *Shoemakers* Calling, which they are bound in Conscience to follow, and may not without Sin neglect them? In this Example, saith that learned Prelate, let the Objectors behold the Lineaments of their own Argument, because wearing such a *Garment*, or using such a *Posture*, are commanded by the Church, and the People are bound to obey the Laws of the Church, therefore the Church imposeth those Orders upon the

¹ *Remarks*, p. 39.

² In his *Sermon upon 1 Pet. ii. 16. n. 43.*

“ People,

" People, as necessary Terms of Communion, or Means of Salvation." And he further adds this clear Determination of the Case; " Remember, saith he, " that Obedience is one Thing, and the Things " commanded another. Obedience to lawful Au- " thority is a Duty commanded by God himself, and " part of that *Holiness*, without which no Man shall " see God; but the Things themselves commanded " by lawful Authority are neither in Truth necessa- " ry to Salvation, nor do they that are in Authority " impose them as such, only they are the *Object*, (and " that but by *Accident* neither, and *contingently*, not " necessarily) about which that Obedience is con- " sistant, and wherein it is to be exercised.

Having explained the Nature of Church Commu- nion, and our Obligations to maintain it, I proceed to consider what Mr. Norman hath objected against my Notion of *Schism*, and how far he has cleared the Dissenters from the Imputation of it.

Mr. Norman speaking in the Name of himself and his Friends, says, that *they believe Schism to be a great Sin, as well as we*^a; but the great Difficulty is *where to find it*, according to their Principles: For suppose there should arise a Difference between the Members of a particular Congregation, such as that Schism among the *Corinthians* was, as Mr. Norman represents it^b: If the discontented Parry think fit to break off Communion from their Brethren, and set up a new Teacher for themselves, I do not see by the Dissenters Principles, there is *any more Harm in hearing this* new Teacher, than any other Dissent- ing Minister, provided *they think they have Reasons sufficient to justify their leaving*^c that Congregation, of which they were formerly Members.

^a Remarks, p. 35.

^c Ibid.

^b Ibid. p. 36.

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I had defined *Schism* to be ^a a *causeless Separation from the Communion of the Church* : Mr. Norman finds Fault with this *Definition*, as not being adequate to the *Thing defined*, because there were Schisms in the Church of *Corinth*, in *St. Paul's Time* ^c, which did not proceed to an actual Separation. But he might have considered, that I spoke of *Schism*, as the Case stood between us and the Dissenters, where there is an actual *Séparation* ; and such a *Schism* is defined by Mr. Hales in his Treatise of *Schism*, an *unnecessary Separation of Christians from that part of the Christian Church of which they were once Members*. The Author of the *Enquiry into the Constitution of the Primitive Church*, defines *Schism* to be a *causeless Separation from Men's lawful Pastor*. Both these Authors, as well as my self, define *Schism*, as it regards those who are actually in a State of Separation from that Church which is established where they live ; and if *St. Paul* reprov'd the Differences the *Corinthians* had among themselves, though they did not carry their Dissention so far, as to break out into an open Separation, he would still have condemned them more severely, if they had proceeded to such an Height, as to *forsake the assembling themselves together*, as we find some did when he wrote his Epistle to the *Hebrews* ^e ; and we find *St. John* and *St. Jude* expressly condemn those who *went out from them* ^g, and *separated themselves* ^h *from the Communion of the Church*.

Having cleared the Notion or Definition of *Schism*, which I had laid down, I proceed to consider wherein the Sin of *Schism* consists : And this I affirm to consist in a *Separation from that part of the true Church where we live* ; for I have proved be-

^a *Sermon*, p. 25.

^g *1 Joh. iii. 19.*

^c *1 Cor. xi. 18.*

^h *Jude, ver. 20.*

^e *Hebr. x. 25.*

fore, that in order to maintain Catholick Communion, we are bound to communicate with that part of the Church where we live, if it be a true part of the Catholick Church; so that if there were a true Church at Petersfield before the Meeting-House was set up, if Schism be a great Evil, as Mr. Norman confesses it to be ¹, *there is more Harm in bearing the Dissenting Minister, than the Rector of the Parish*, whatever Mr. Norman is pleased to affirm to the contrary ². St. Paul declares it to be the Duty of all Christians, to do what lies in them to prevent Schism in the Body of Christ ³; but what can be a more effectual Means to propagate and increase it, than by setting up one Preacher and Congregation against another? And if once it be allowed to gather another Church, where there is a true Church already established, there can be no Stop put to Separation, but the Consequence must be endless Divisions. And some of the most eminent Dissenters, even among those of the congregational Way, have owned our Churches to be true Churches, as appears by the Testimonies collected out of their Writings, in the Case of Lay Communion ⁴, among the London Cases; and by Bishop Stillingfleet, in his Unreasonableness of Separation, Part 1. Sect. 12, &c.

When I affirm Schism to be a Separation from that part of the true Church where we live, it is plain to any one that understands wherein the Unity of the Catholick Church consists, that I do not confine the Notion of the Church to the Church of England, with Respect to any but those who live where it is established, as Mr. Norman either ignorantly or unjustly perverts my Words ⁵; for I have proved before, that we are bound to communicate with that

¹ Remarks, p. 35.

² From p. 4. to p. 12.

³ Ibid.

⁴ Remarks, p. 36.

⁵ 1 Cor. xii. 25.

part of the Church where we live, if we lawfully may; and nothing can justify our Breach of Church Communion, but such Conditions being required of us, which are forbidden by the Law of God.

This the Dissenters have often been told, and required to make that Charge good against the Communion of our Church, but have never yet been able to do it. It is not their bare saying, that their *Conscience tells them*, that their joining in our Liturgy or Ceremonies, &c. is unlawful, unless they can justify this their Persuasion by *good and sufficient Reasons*: For to say, that a bare Persuasion of Conscience can excuse Men from obeying the clear Commands of God's Law, and such is *Obedience* to our Superiors in all *lawful* Things, is to make the Authority of Conscience superior to the Divine Law, whereas well-informed Conscience is directed by it.

Thus Mr. Baxter hath long ago decided the Case: "If we through *Weakness*, saith he, or *Perverseness*, take *lawful Things* to be *unlawful*, it will not excuse us in our *Disobedience*: Our Error is our Sin, and one Sin will not excuse another?" This would be to open a Gap to the wildest Opinions and Frenzies to overturn all Order and Government; for the same Plea of Conscience which the Dissenters alledge for themselves, must likewise be extended to *Papists* and *Quakers*, nay, to *Jews*, *Turks*, and *Infidels*; for whatever Religion a Man is of, if he does not dissemble, it must be agreeable to the Dictates of his Conscience.

And this Mr. Norman was aware of, for he ex-

pressly saith ⁹, that *all Mankind have a Right to serve God in such a way as their Consciences pronounce to be best*: And he tells me, *I must allow this as well as himself*; but truly I must desire to be excused, till I can reconcile it with those Texts of Scripture, which speak of the idolatrous Worship of the Heathens as an Abomination to God ⁹. Now how the same Thing should be a *right of Nature*, and yet an Abomination to the *God of Nature*, is a Difficulty too hard for me to resolve. And for Christians, especially such as call themselves *Ministers of the Gospel*, to talk of Men's *natural Rights* in worshipping God, looks as if they had forgot the Description the Scriptures give us of the *blindness of Men's natural State*, that the *Gentiles knew not God* ⁹, but were become *vain in their Imaginations, and their foolish Hearts were darkned* ⁹. This Divinity is taken out of the Book, falsely called, *The Rights of the Christian Church*; and 'tis a melancholy Thing to consider, that Men that set up for *Guides of Souls*, should glibly swallow the *pernicious Maxims* of a Treatise written with a very ill Design.

But because all Men are fallible, there must be some Allowance made for the Plea of an *erroneous Conscience*; and how far that may be extended, I shall briefly consider. And in order to receive any Benefit from that Plea, I think Men should use all possible Diligence to get their Consciences well informed: They should be ready to hearken to good Instruction, and glad of any Light that may bring them Satisfaction: They should not make the Presence of Conscience a Cloak for Passion and Prejudice, for Pride or Self-Interest; and I doubt, if these Conditions were observed, the *Separation* would

⁹ Remarks, p. 43.

¹ Kings. xi. 5. 7.

² Rom. i. 21.

⁹ Deut. xii. 31.—xvii. 4.—xxix. 17.

¹ 1 Thess. iv. 5. Eph. iv. 17. 18.

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not have great Cause to boast of its Members; and if after their Care, some honest and well-meaning Persons still take Offence at the Orders of the Church, we must leave them to the Mercy of God. But certainly, it is no good Reason why we should give up the Authority of the Church and of its Laws, because some are either so weak or so wilful, that they can't or will not comply with them; for that would be to leave all Authority at the Mercy of those who have most need of the Exercise of it, as being least able to govern themselves. St. Paul calls himself the *chiefest of Sinners*, because he persecuted the Church of God; though he tells us at the same Time that he did this ignorantly, and in Unbelief, as it were on purpose to instruct us, that a mistaken Conscience is far from taking away the Guilt of Sin, though it may plead Mercy in behalf of the Sinner.

The same Apostle speaks of Men whose *Mind and Conscience is defiled*^a; and when our Saviour warns us to take heed, that the *Light which is in us, be not Darkness*^x, such a Caution implies, that Men often darken their Understandings by ill Habits of their own contracting; and God sometimes sends such Persons strong Delusions that they should believe a Lie, as a Punishment for their not receiving the Truth in the Love of it^y. Accordingly some of the worst Crimes have had the Pretence of Conscience to plead for themselves; and to suppose that the bare Persuasion of Conscience will justify any Opinion or Practice following from it in the Sight of God, is to suppose that Truth hath no real Advantage above Falshood, and that an Infidel is in as likely a Way to be accepted by God, as a Christian: It is to place the *Crucifiers of Christ* upon equal Terms

^a 1 Tim. i. 15, 16.^y 2 Theff. ii. 10, 11.^x Luke xi. 35.

with Christ himself; both we see equally pleaded Conscience, but upon Reasons vastly different. These Considerations deserve to be seriously weighed by our modern Advocates for all Sorts of licentious Opinions: But it is Time to return from this Digression, if it be thought one, to consider the remaining Parts of Mr. Norman's Plea in behalf of the Dissenters.

Having endeavoured to clear his Friends from this Imputation of Schism, he would fain throw the Fault of it upon the Church. To this Purpose are these Words of his, *The Imposers of human Inventions, and such as make them necessary Forms of Communion, are the Persons that cause Divisions and Offences.*

How far the Things he calls *human Inventions* are made *necessary Forms of Communion*, hath been considered already. The short Answer to the remaining part of the Objection, is, that the Governors of the Church have a Power committed to them by Christ, to make Rules for the decent Administration of the Divine Worship, as hath been often and clearly proved; and if the Orders our Church prescribes are every way suitable to this End, then the Guilt of Schism will lie at their Door, who out of Prejudice or mistaken Judgment refuse to submit to them. To make this plain by an Instance; let us suppose for once, that the Way of Worship which the Presbyterians or Independents at present agree in, were the established Religion of the Nation. Here first the Anabaptists desire they may not be obliged to submit to the Rules and Orders of the established Worship, because *Infant Baptism* is in their Judgment unlawful. Next come the Quakers, and they plead for themselves that their Spirit may not be spirit-

ed, by being confined to preach upon a *Text*, and that they may have the Liberty to *bold forth* without a previous *Ordination*, and such an Ordination as is confined to *Men*, to the Exclusion of the *gifted Teachers* of the *other Sex*. Now I would ask Mr. *Norman* and his Brethren, whether they think these Pleas sufficient to justify a Separation, or not? If they are not, then the Schism doth not always lie on the *Imposers* side; and the Lawfulness or Unlawfulness of Separation is not to be judged barely by the Persuasion of Men's *Consciences*, which are oftentimes groundless or erroneous, but upon the Validity of the *Reasons* they alledge, which must be sufficient, from the *Nature and Reason of the Thing*, to justify their Separation, as the *Assembly of Divines* tell the *Dissenting Brethren*, in the *Papers* that passed between them, a large Account of which may be seen in Bishop *Stillingsfleet's Unreasonableness of Separation*, Part I. Sect. 15.

But if the bare *Plea of Conscience* be of such mighty Force, it seems hard, that the Members of the *Church of England* should not have an equal Claim to it with the *Dissenters*; and yet Mr. *Norman* seems unwilling to allow them that Favour. I had used these Words in my Sermon, "I may justly call it an ill Thing for those who are professed Members of our Church to go to separate Meetings; for this is to encourage that Schism, which in their own Judgment they ought to condemn, if they are true Members of the Church they profess to be of." Mr. *Norman* omits this last part of the Sentence, and then saith, "The condemning the Dissenters of Schism depends upon the Proof^b;" whereas I directed those Words only to the true Members of our Church, who must, if they will be

^a Page 24.

^b Remarks, p. 25.

consistent with themselves, think in their Consciences, that the Dissenters are Schismaticks, and therefore ought to contribute nothing to the countenancing or encouraging their Schism, which the frequenting their Meetings must in all equitable Construction amount to; so that if Mr. Norman would have but calmly considered the true Intent of my Words, he might have spared that Heat and Passion he has vented here upon no Provocation.

I shall now consider the Instances Mr. Norman gives of some Things in the Constitution of our Church, which the Dissenters think unlawful, and they are these: "The Peoples being deprived of chusing their own Pastors: Their being obliged to receive the holy Sacrament with scandalous Li- vers: The Use of the Sign of the Cross, and Co- venanting Sponsors in Baptism." Now all these Objections have been so fully answered by the Divines of our Church^d, that the Dissenters might have been satisfied as to these Points long ago, if they had been willing to receive Satisfaction.

The first of those, concerning the *Right of the People in chusing their own Ministers*, Bishop Stillingfleet hath considered at large, in his *Unreasonableness of Separation*^e, and hath shewed, that there is no Foundation for such a Claim in Scripture, since all Church Power was lodged in the Hands of the Apostles, before any Church was planted. The Scripture Proof that has been chiefly insisted upon, is taken from the original Use of the *Greek Verb*, *χειροτονέω*, rendred by our Translators, simply to or-

^c *Ibid.* p. 37.

^d Bishop Stillingfleet's *Unreasonableness of Separation*. Dr. Falkner's *Libertas Eccles. and Vindication of Liturgies*. The London Cases.

^e Part 3. Sect. 24, &c.

tain, but by some of the *Protestant Versions* ¹; as the *French* and *Italian* ², to appoint by the *Suffrage* or *Consent of the People*. But Mr. *Selden* ³, no great Friend to the Power of the Clergy, hath proved at large, that the *Greek Word* signifies simply to appoint or ordain, without any Regard to the previous Consent or Vote of others. Indeed that one Text, *Acts* x. 41. is sufficient to decide this Point, where the Apostles are called *Witnesses chosen before of God*, *Προεχρητομενοι*: I presume, without asking the Consent or Approbation of any. There being so little a Foundation in Scripture to build such a Claim upon, it is Matter of Surprise to find, that the Dissenters, who cry out so loudly against *unscriptural Impositions*, should insist upon the Peoples Right to chuse their own Pastors, as such a *Privilege which they ought upon NO CONSIDERATIONS to part with*, as Mr. *Norman* expressly tells us: So here is the *whole Legislature*, KING, LORDS, and COMMONS, (in whose Consent, that of the People is virtually included) are arraigned for an undue Usurpation upon the Liberties of the Christian People under their Authority, in asserting their Right of *Patronage* to several Ecclesiastical Benefices, and making Laws for the more effectual Exercise of that Right: And such Laws are not wholly resolveable into the Will and Pleasure of the supreme Authority, but are founded upon evident Reason and Equity; our *antient Kings*, and other *great Men* of the Nation, having been the first Founders and Endowers of the Churches in it. I wish the Dissenters would speak out, and let us know their Mind, whether they think the *Legislative Power* hath any Authority to make Laws relating to reli-

¹ à l'advice de l'assemblies ils l'establirent.

² Per l'avis de la Congregatione Hebreo ordinati tor de Seniori.

³ Lib. 1. de Synedrjii c. 15. p. 576.

⁴ Remarks, p. 37.

gious Matters: If they do not think their Authority extends so far, they set up for an *Independency* in Respect of their *Civil*, as well as their *Ecclesiastical* Governors; if they do, with what Face can they maintain an indefeasible Right in the People of choosing their own Pastors, in Opposition to the known Laws and Constitutions of the Realm? This is no great Proof of their *Loyalty*, which Mr. Norman so much boasts of.

Whatever Interest he and his Brethren fancy they have in the common People, and thereupon encourage them in such *undutiful*, I might say, *seditions* Claims, the Wisdom of our Laws hath pronounced the People very improper Judges in this Case. Thus I find the Sense of our Laws expressed in two remarkable *Acts of Parliament*; the first is the Act of 17th Car. 2^d cap. 16. entituled, *An Act for uniting Churches in Cities and Towns corporate*, where the *Preamble* begins in these Words, "Forasmuch as the settled Provision for Ministers in most Cities and Towns corporate within this Realm, is not sufficient for the Maintenance of able Ministers, fit for such Places, whereby mean and stipendary Preachers are entertained to serve the Cures there, who wholly depending for their Maintenance upon the good Will and Liking of their Auditors, have been, and are hereby under Temptation of too much complying and suiting their Doctrine, and Teaching to the Humour rather than Good of their Auditors, which hath been a great Occasion of Faction, and Schism, and Contempt of the Ministry. Much the same *Preamble* is repeated in the Act for the *Augmentation of the Maintenance of the poor Clergy*, passed Ann. 2^d & 3rd of Queen Anne. By this

* *Ibid.* p. 34.

Mr. *Norman* may see, that neither the Laws of God nor Man countenance that Right of the People to chuse their own Ministers, which he insists upon in so peremptory a manner.

Mr. *Norman's* next Plea for the Separatists, is¹, that it goes against them to receive the holy Sacrament with scandalous Livers: But if he had consulted the old Non-Conformists, he might have found, that they justify the Lawfulness of *mixt Communion* from the Examples of the Prophets in the *Old Testament*, and the Practice of Christ himself, and his Disciples, and the first Christians in the *New*: He may see these Authorities collected together in the *Case of Lay-Communion*^m, published among the *London Cases*. Here Mr. *Norman* gives us a *Specimen* of his *ingenuous Dealing*, to upbraid us with want of *Discipline*, which the Separation renders impracticable; for let a Man leave the Church upon a private Grudge or Quarrel with his Minister, or for other Reasons never so unjustifiable, he shall be received by the Dissenters with open Arms, as one whose Heart God hath touched with an extraordinary Measure of his Grace.

This Plea of the Dissenters puts me in mind of those whom the Prophet *Isaiah*ⁿ speaks of, *who said, stand by thy self, come not near to me, for I am holier than thou*; and we leave it to Men of that Temper to apply to themselves God's Answer in the following Words. But must we take all the Separatists for *Saints*, because they have the Confidence to call themselves so? We know good Reasons to the contrary, and this among the rest, because *they trust in themselves that they are righteous, and despise others*.

Mr. *Norman's* two other Exceptions are against the *Sign of the Cross*, and *Covenanting Sponsors in Baptism*.

¹ Remarks. p. 37.

ⁿ Isa. lxxv. 5.

^m Pag. 54, 66.

tism; and these have been so fully answered by our excellent Bishop *Stillington*, in the *third Part* of his *Unreasonableness of Separation*, that nothing further need be added upon these Subjects; beside that, the *Use of the Cross in Baptism* is justified in a distinct Treatise among the *London Cases*. I shall only just observe, that the Objections of Mr. *Norman* and his Brethren against the *Sign of the Cross*, shew how little they know of the Practice, or value the Judgment of the Primitive Church. Those antient Worthies who were ready to lay down their Lives rather than comply with the least Appearance of *Idolatry*, yet made use of the *Sign of the Cross* upon all Occasionsⁿ, and particularly in the Sacrament of *Baptism*^o without any Scruple, to put themselves continually in mind of their being the Disciples of a crucified Saviour; and this they might as lawfully do by a *Sign*, as by Words, Words themselves being only *Signs*. Out of Reverence to the Judgment and Practice of the Primitive Martyrs and Confessors, our Church useth it once and no more, when *we are baptized into the Death of Christ*, and yet cannot escape the Censures of such who neither value the Judgment of those *who were before them in Christ*, nor the Authority of those who have a Right to be over *them in the Lord*.

I had in my *Sermon*^p, offered this as one Reason why the Members of our Church should not frequent separate Assemblies, because it *might be supposed some Things may be said there in Disparagement of bodily Worship in the Service of God*. Here Mr. *Norman* takes occasion to bestow one of his *charitable Invectives* upon me^r, and quotes a long Sentence out of Dr. *Barrow*, that I might apply it to my self; I had so good a Reason for the Supposition

ⁿ Vide *Tertull. de Corona*, c. 3. *Laſant. de Mort. Perſes*, c. 10. *Greg. Naz. Inveſt. in Julian*, p. 71. Edit. Paris.

^o See Mr. *Bingham's Antiq. Eccl. B. xi. ch. 9.*

^p Page 26.

^r Remarks; p. 41.

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I made there, that I thank God, I have nothing *in my Bosom*, as he speaks, which accuses me upon that Account; for I had often observed, and many others join with me in making the same Observation, that those who have favourable Thoughts of their way of Worship, are remarkable for their irreverent Behaviour in our Churches. I confess it moves my Indignation to see some behave themselves there, as if they were too *Good* to comply with that humble Gesture of Prayer used by the Prophets, Apostles, and even by our Lord himself, of whom I shall still venture to say, notwithstanding Mr. Norman's [†] *Criticising* upon it, that *he kneeled down when he said his Prayers*; for tho' he had not a *Form* before him, yet we expressly read [‡] that *he said the same Words* over again, and so confined himself to a *Form*, tho' he had the Spirit without *Measure*. It is but a poor Excuse Mr. Norman makes for the Dissenters not using the Posture of kneeling in their Meetings, *viz.* Because *their Places of Worship will not allow of it*; for I presume, their Teachers are consulted with about the contriving them, and might prevent that Inconvenience, in many of them at least, if they thought fit. And if any of our Communion are guilty of the same Irreverence, as Mr. Norman upbraids us, it is what we reprove and condemn upon all proper Occasions. I can't but observe, that the Posture of *sitting* at the *Celebration* of the *Lord's Supper*, the most solemn part of the Christian Worship, carries but very little sign of Reverence with it, and yet it is almost the only *Ceremony*, in which the Dissenters observe an *Uniformity*.

Mr. Norman tells us in the close of his *Remarks*,
 " That though the Number of Ministers be much enlarged by adding the dissenting Teachers to those
 " of the established Church, yet they all are too few to
 " reform a wicked World." I fear so too; but it

[†] *Remarks*, p. 42.

[‡] Page 44.

[†] *Matth.* xxvi. 44. *Mark* xiv. 39.

may justly be questioned, whether Schisms and Divisions may be a proper Means to advance and revive the *Power of Religion*. Our Saviour tells us, that a *Kingdom divided against it self, is brought to Desolation*^x. Numerous Sects and Parties in Religion have a fatal Influence upon weak and unsettled Minds: Some by that Means become *indifferent to all Religion*, till the World is better agreed, which is the *true*; Others are tempted to hearken to the *Popish Pretences of the Unity and Infallibility of their Church*, as the only means to put a Stop to those endless Divisions, which unavoidably follow from the Dissenters Principles.

Thus I have considered all that I think material in Mr. Norman's Remarks upon my Sermon, and hope I have avoided mixing any of those *evil Surmises and uncharitable Censures* in which he gives himself too great a Liberty; for I must be so free with him, as to tell him, that he has handled this Argument neither like a *Christian*, nor a *Scholar*; and that he exceedingly *mistakes his Talent*, when he meddles with Points relating to the Judgment and Practice of the *Primitive Church*, to which he is utterly a Stranger. And here I shall be very willing to *take leave of this Controversy*, that I may have Leisure for the Prosecution of *an Undertaking of another Nature*, and more suitable to my own Inclination. Some of our greatest Divines have more than once managed this Controversy with all the Advantages that Strength of Reason, and Calmness of Temper can give to any Cause, and yet after all with very little Success; for it appears, by the general Strain of the Dissenters Writings for several Years past, that the Dispute is not barely about a few *Rites and Ceremonies*; but the Church must give up its *Liturgy and Episcopacy*, and the State part with their Right of *Advowsons and Presentations*, before they will hearken to any Terms of Accommodati-

^x *Matth. xii. 25.*

on; and till they come to have truer Notions concerning the Nature of *Church Unity*, and the Obligations lying upon all Christians to endeavour to preserve it, and be better disposed to *follow the Things that make for Peace*, than the Generality of them are at present, neither the *Tongues of Men*, nor the *Reason of Angels*, will avail to the healing of those Breaches, at which, not only lesser *Schisms*, but grosser *Heresies*, and even *Infidelity* it self under the Notion of *Free-thinking*, have found Admittance among us, and infected the Minds of many: So that under our present Circumstances, I look upon *Prayers* as more proper Weapons than *Arguments*; and I can't put up a *Prayer* more suitable to the Occasion, than that of our Church, with which I shall conclude.

Collect for S. *Simon and Jude's Day*.

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner Stone; grant us to be joined together in Unity of Spirit by their Doctrine, that we may be made an holy Temple acceptable unto thee, through Jesus Christ our Lord. Amen.

F I N I S.

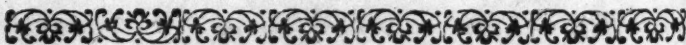
Addenda ad Page 46. lin. 20.

Our learned and impartial Antiquary Mr. *Strype* gives a full Testimony to the Authenticalness of these Papers, in his *Preface* to the *Life* of Archbishop *Parker*,



ERRATA.

Page 7. line 3. from the bottom, read, *as different Apprehensions*. p. 11. l. 1. r. *Governor*. p. 13. l. 20. r. *ought*. p. 21. l. 1. r. *for I don't*. p. 24. in the Notes, r. *ibid. ver.* 13.—16. p. 27. l. 5. from the bottom, r. *Thing*. p. 29. in the Notes, r. *Darel's*. p. 31. r. *Προφύλαξιν*. p. 25. the Number of the Pages in the next Leaf should be, 33, 34, &c. p. 30. (it should be 38.) l. penult. r. *Frammentius*. p. 42. l. 7. r. *Antiquities*. Ibid. l. 10. r. *and by*. p. 43. l. 14. r. *Προσων*. p. 46. l. 14. r. *Faithful*. p. 49. l. 19. r. *Conformity*. p. 50. l. 25. r. *Chap. ii.* p. 51. l. 20. r. 10.—16. p. 53. l. 15. after, *of it*, place a *Colon*. p. 56. in the Notes, r. *Eph. iv. 16.*



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